THE

VISHNU SAHASRANAMA

WITH

THE BHASYA OF SANKARACHARYA

TO WHICH IS ADDED

A LATEST VYAKHYA OF A SANYASIN

AND

A KARIKA OF AN UNKNOWN AUTHOR



TRANSLATED INTO ENGLISH BY

R. ANANTHAKRISHNA SASTRY

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The translator of Lalita Sahasranama, S'ivasahasranama and Anandalahari, etc.

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TRANSLATOR'S PREFACE

THE warm reception accorded last year by the devotees of Lalitā to the revised and enlarged second edition of my English translation of Lalitā Sahasranāma, with the commentary of Bhāskararāya, has induced me to respond to the call of the devotees of our Lord Vishnu, by publishing in a revised and enlarged form my English translation of Vishnu Sahasranāma with S'rī S'ankara's commentary and those of others. The first edition of this translation was brought out by me, a quarter of a century ago, under the auspices of that true patriotic Aryan, the late lamented and venerable Dr. Subramania Iyer.

In preparing this second edition, I have carefully consulted all the available commentaries now extant. But while I was touring in Malabar last summer, I came across an old MSS. of a Vyākhya by some Sanyāsin and a glossary on it by one Nīlakantha which I secured with the help of the then President of the Malabar District Board, Mr. Madhava Raja. I found the author of the Vyākhyā had consulted all the then available commentaries by our great Āchāryas, and had composed one verse for each name, called Nāmakārikā. Being a follower of S'rī S'ankara, he gives first S'rī S'ankara's explanation and then those of others, wherever there is a difference, which I found to be *verbatim* quotations mostly from S'rī Parās'ara Bhatta's Vyākhyā. S'rī Parās'ara Bhatta belongs to the school of Visishtādvaitins and hence he bases his explanations on the

Râmâyana, Mahâbhârata, Purânas and the Vaishnava Âgamas. Again while touring in the North, last winter, I found another MSS. in the Kailâsa Mutt near Hrishîkes'a in the Himâlayas. The author of this Vyâkhyâ is one Mahâdeva and he clearly follows S'rî S'ankara's Bhâshya. In this edition I have added only the former, the verse Vyâkhyâ, *i.e.*, the Nâmakârikâ, since it includes all the different explanations of the names given by the various commentators.

The Bhashyas. Parâs'ara Bhatta's Bhâshya is spread among the followers of Visishtâdvaita, chiefly in the South. A Telugu edition of it was edited, I believe, by the late Yogi Parthasarathy Avyangar of Triplicane, a real devotee of our Lord Vishnu, a quarter of a century ago, and contains all that a critical student wants to know. It completely traces out all the grammatical forms of the names with their respective references. It is a very useful book and an English translation of it may be made with advantage.

According to the "Catalogus Catalogorum," the last of which appeared in 1903, the following commentaries on these hymns were known :

1. Brihat Bhashya.
2. Vishnu Vallabha.
3. By Anandatirtha.
4. By Krishnananda.
5. By Gangadhara Yogindra.
6. By Parasara Bhatta or Sriranga Bhatta.
7. By Mahadevavedantin.
8. By Ranganathacharya.
9. By Ramanandatirtha.
10. By Sri Ramanuja.
11. By Vidyaranyatirtha.
12. By Brahmananda Bharati (like No. 9).
13. By Sri Sankaracharya.

14. By Sudarsana Bhatta.
15. By Govinda Bhatta.

Since then some more have been discovered.

The MSS. of S'rī S'ankarāchārya's Bhāshya are spread throughout the length and breadth of India—an indication of its great popularity—and many old copies of the same, belonging to the 14th and 15th centuries, have been secured by me and deposited in many of the libraries in which I have worked during the last 40 years. Many doubted the authenticity of the work, and I was myself one of them until I commenced to prepare the first edition. I carefully went through the work and was strongly impressed with the remarkable coincidences between it and the other writings of S'rī S'ankara. The peculiarities of style, diction and expression, characterising it throughout, are peculiarly those of S'rī S'ankara; the treatment of the whole is very systematic and authoritative, explaining every name mostly in the light of the Vedas, the Mahābhārata, Manusmriti, Vishnu Purāna and the Bhagavad-Gītā, which are the standard classics of Hindu religious literature.

That S'rī S'ankara has chosen to comment upon these hymns may be due to the fact that he thought it would be more conducive to the spiritual progress of all classes of people in the Kaliyuga. It requires, unlike any other system of religious devotion, no ceremonies, no stated times or places, no preparations and no unattainable qualifications in the devotee, as a means to reach the feet of the Lord. A close study of his discussion on this point in the introductory chapter, where he supports his arguments with references to authoritative texts, will convince any reader.

The Text. The Sahasranāma Stotras. These are prayers addressed to some particular Deity of the Hindu pantheon and invoke Him by the thousand names. They are found

scattered throughout the Pauränic literature. The most important of these stotras are the Sahasranämas of Devī, Vishnu and Śiva.

When we speak generally of the Sahasranämas, they refer only to the Sahasranämas of the above mentioned Deities which are found in the Mahäbhärata and in the eighteen principal Puränas of Vyäsa. There are also hymns of this sort found in some of the Āgamas ; but these are not recognised as authoritative by sects other than those to whom the particular Āgama especially belongs.

The Vishnu Sahasranäma, containing 142 verses, is extracted from the Ānusäsanika Parva in the 149th Chapter [1] of the Mahäbhärata, in the dialogue between Bhīshma and Yudhishtira.

It is held in great veneration all over India, from Cape Comorin to the Himälayas and is recited by persons of all stations in life, by the prince and the peasant, by the ignorant devotee and the fortunate Yogin, on every occasion of joy or sorrow, fear or hope. Miraculous virtues are attributed to it and are assured by the author Vyäsa himself.

THE METHOD OF REPEATING THIS HYMN

The ancient custom, still observed in the village parts, especially of the South, is to repeat each name of the Sahasranäma, offering Tulasi petals or any available flowers of the season before the idol of Vishnu in his various incarnations of Räma, Krishna, etc. This is done for the fulfilment of one's desires, or to ward off the evil influence of planets. Many merely repeat the whole book sitting before the idol with Bhasma (sacred ashes) in a plate by

[1] The number of the Chapter is differently given in some commentaries and in some manuscripts, *e.g.*, Paräsara Bhatta.

their side, which is afterwards distributed among the village people. Sometimes some wealthy householder, in celebrating the thread or initiation ceremony of his son, feeds one thousand virtuous Brahmins repeating each *nama* before a Brahmin. According to Nīlakantha, the author of the glossary, if one wants to perform *Puras-charana* in order to attain perfection, one should repeat it a lakh of times within a fixed period during his lifetime and perform *Homa* in fire with ghee or *pāyasa* (milk-rice).

PRĀNĀYĀMA

The utility and importance of this fundamental Yogā practice have not been fully realised by us. Vyāsa says in a hymn "The Lord Vishnu himself is Yoga and the leader of all the Yogins (S'lo. 16), the Yogi and the Lord of the Yogins (S'lo. 104)". The ancients have perfected it to a science, but it is lost to us to a considerable extent through our own folly. It is the sacred duty of every true Aryan to revive it. The desire for material advancement has supplanted the yearning for spiritual progress. At present, the yearning for Swaraj has well nigh become universal; but the people have not yet realised that unless and until they are healthy—physically, mentally and morally—they can never hope to become a Nation and attain Swaraj. In ancient times the Aryans were a very strong and powerful race, imbued with the highest of virtues, so that the word *Arya* came to connote strength, and *Anarya*, weakness. (*Vide* Bhagavad-Gita, II, 2.) The Aryans attained and retained unto death their bodily and mental perfection by the simple but effective method of Prānāyāma. To them death had no horrors. Just as one throws off one's worn out garments, even so they cast off their body by their own free will by the power of Yoga. I have written about the

Prāṇāyāma in my Lalitā Sahasranāma (see page 8 in the Preface). I repeat it here, in some detail, for the benefit of the readers. The Śāstraic method is to get up at the Brāhma Muhūrta, *i.e.*, before the breaking of the dawn, and finish the morning ablutions. After Āchamana —sipping water—perform the breathing exercises, the Prāṇāyāma, in a well-ventilated place. Sit cross-legged facing east or north, with the back straight, chest well expanded and thrust forward and the head erect. First exhale (Rechaka) all the air slowly through one or both the nostrils, and then inhale (Pūraka) slowly and deeply, and exhale as before. While exhaling and inhaling produce a low humming sound in the throat. Repeat the Rechaka and Pūraka alternately for about ten minutes. Next, restraint of breath or Kumbhaka must be practised. Inhale slowly, with the production of a humming sound in the throat as before, but retain the breath as long as possible without straining yourself and exhale completely all the air out. Again inhale slowly and deeply, restrain and exhale as before. Repeat this process for about five to ten minutes and gradually increase the duration of Kumbhaka.

While performing Rechaka, Pūraka and Kumbhaka, it will be easy for beginners if they use one or more fingers to close up one or both the nostrils. When one has made some progress in Prāṇāyāma, then by merely willing, the air can be made to flow in or out through any nostril or it may be kept in Kumbhaka.

The third practice is Bhasra (bellow) and it is done for the next five or six minutes. Sitting erect as before and with the lips closed, blow out the air, with the hissing sound of a starting locomotive engine, rapidly. While blowing in this way the trunk of the body is steady, but the abdomen becomes concave and flat in

quick succession, due to the alternate contraction and relaxation of the abdominal muscles. The naval region swings inward and out with the maximum amplitude. The Bhasra can be practised also in the evening provided the stomach is empty. By this practice, the intestines get exercised, the digestive powers are greatly improved, the free circulation of blood is facilitated and the lungs are strengthened. The bowels also are kept in order by removing constipation. (See Tai. Aranyaka, I, 7-21.)

Success in Prānāyāma can be attained only if the diet is a well regulated one (Bh.-Gita, 17. 8 to 10). Any non-stimulating, simple and nutritious diet will do. It is well to remember and practise the Vedic ordinance "Ekavāram Dvivāram Vā," which enjoins only one meal a day or at the most two. Seven hours at least must elapse between any two meals.

It is very depressing to note that generally Indians, and especially South Indians, have become physically degenerated; the more educated they are the more physically depressed they have become. The golden precept enjoining Brahmacharya (restraint) on a Grihasta, by our S'āstras, has been totally ignored. Excessive indulgence in stimulants, coffee, tea, etc., and in matters pertaining to sex, irregular and hurried meals—meals noted for their flavour alone but not for their sustaining qualities—and want of regular exercise for the body, have brought about this present condition. Systematic practice of Prānāyāma by our young men with a well regulated diet and observance of the principles laid down for the conduct of the Brahmachārins and of the Grihastas will in a generation or two regenerate them into a virile people.

These practices do not require any special instructions from a teacher, and are quite harmless. They are taught

to us in our Upanayana ceremony, and ought to be continued systematically every day in one's life. This may be practised by all persons irrespective of age or sex, excepting women in the family way, who should not attempt the Bhasra. But chronic patients afflicted with bowel or lung diseases should be carefully guided by a scientifically trained instructor. For this purpose, some two years back an Âs'rama was started at Lonavla, a beautiful sanatorium in the Poona District. It is conducted by His Holiness Kuvalayananda at Kaivalya Âs'rama. Its experiments are radiographed and recorded in its quarterly journal called "Yogamîmâmsâ". The instruction is free to all who seek to recoup their lost health by nature's processes. By the grace of the Divine Physician, "Daivyah Bhishak," the Lord, all the incurable diseases are cured. May our degenerate young men take up these practices and become healthier, is the pious wish of the author!

After the Prânâyâma, one should meditate on the great Lord Vishnu, repeating the thousand names, loudly or mentally (the latter is preferable). The meaning of each name is to be realised. This will exercise the mind well and improve its power of concentration. I pray with S'rî Vyâsa, the author of this hymn (S'lo. 121-132), to the Lord, the presiding Deity of this Sahasranâma, to bestow on the repeater of this hymn physical health and mental peace.

After the completion of this work, a MSS. copy of another Kârikâ (commentary) was placed in my hands by a S'âstri, an old classmate of mine, who was a copyist under me during my activities of earlier days in connection with libraries. In this work there are 600 verses for all the 1,000 names, generally at the rate of half a verse for each name. There are also 37 verses at the end for rules, thus

making 637 Kārikās altogether. The unknown author of this commentary only recapitulates the explanation given by our great Āchārya S'rī S'ankara. Here and there he helps with some fine ideas for certain names and I have added these explanations in their respective places and marked as *Ka.* This commentary may be one of the four referred to by the author of the Nāmakārikā commentaries. Every tenth name of the 1,000 names has been given in his 37 verses for rules so that the repeater should not make mistakes in uttering this hymn. There are 1,031 single names in the Sahasranāma. The extra 31 names are to be used as *Viseshna*, *i.e.*, qualifying the names which are next to them. When one makes *Archana* to the Deity the correct dative case is also referred to in this Kārikā. There are 5 double names in the first hundred (names 12, 16, 30, 46 and 55), 2 in the second (120 and 124), 4 in the third (217, 232, 275, . . .), 4 in the fourth (333, 359, 390 and 399) and (400), 5 in the fifth (404, 427, 429, 454 and 493), 6 in the sixth (514, 531, 552, 564, 572 and 573), 1 in the seventh (627) and 4 in the eighth (. . ., 732, 794, 799). The 896th name is an indeclinable one (avyaya). It should be used in the *Archana* as *Sanāt Namah*; the 929th name, being plural, as *Sadbhyo Namah.* The author ends with a verse, " Thus the learned should perform *Archana*, consulting this commentary for correctly uttering the names in dative case and suffixing ' Namah ' to each name ".

The MS. contains also at the end, the 25th Chapter, extracts from the Bhrigu Samhitā and called " Sahasranāmārchana vidhi ". This Samhitā is one of the four belonging to the Vaikhānasa sect.[1] This 25th Chapter

[1] Marīchi Samhitā containing 96 Patalas, with about 5,000 grandhas. (2) Bhrigu, the largest, containing about 15,000 grandhas dividing into 18 Adhikāras, as Yejnādhikāra, Kriyādhikāra, etc., (3) Atri Samhitā with 32 Chapters, (4) Kāsyapa, 2,000 Grandhas. The MSS. were secured long ago and deposited in the libraries assisted by me, at Adyar, Mysore and Baroda.

deals elaborately with the rules for performing the worship of Vishnu by these 1,000 names, offering flowers, such as Thulasī, Bilva, Nandyāvarta, Padma, Mallikā, Jātī, Punnāga and Satapatra, for each name. The worship should be performed, if not daily, at least on one's own birthdays, eclipse days, birth constellations, the entering of the sun from one Zodiac to another, and to ward off troubles, due to planets, the anger of kings, great diseases and the troubles of enemies. This *Archana* may be performed also when one requires Dharma, sons, wealth and other desired objects.[1]

OM! SANTIH, SANTIH, SANTIH

Ocotber, 1926 R. A. SASTRY

[1] 90 names are repeated in this hymn; of them, 74 are repeated twice, 14 thrice and 2 four times. I have marked them in their proper places. In *Lalitā Sahasranāma* alone we do not find such repetition; this hymn is treated as "mantras" whereas all the others are "stotras".

COMMENTATOR'S BENEDICTORY VERSES

Om Adoration to Krishna whose nature is Sat, Chit and Ānanda, who performs his functions without effort, who is cognised by the Vedānta, who is the Guru, and who is the witness of Buddhi.

2. I adore the sage Krishnadvaipāyana Vyāsa devoted to the welfare of all beings, who is to the Vedas as the sun is to the lotus and who is the fountain of self-control, etc.

3. The admirable hymn containing the thousand names of the Supreme Person, who has thousands of forms, thousands of eyes, faces, feet and arms, is now being commented upon for the sake of overcoming birth, decay, etc.

S'rī Vais'ampāyana said :

1. Hearing all the Dharmas in their entirety and those sacred acts that destroy sins, in various ways, Yudhishthira again addressed the son of S'antanu (Bhīshma).

Vais'ampāyana said to Janamejaya.

Dharmas are those that lead to prosperity and Moksha as defined by the Vedas. *Addressed :* as he was of opinion that he had not been taught the means of attaining all the desired ends of man, that are easy to follow and mighty in their results.

Yudhishthira said :

2. Who is the One Deity in the world ? What is the sole and Supreme Goal ? Whom should men praise and worship to attain good ?

In the world: who is declared in the Vidyās that form the source of our knowledge? This is the first question.

Supreme Goal: He whose orders all obey, realising whom the fetters of the heart break off, as said in the S'ruti (Mu. Up., 4-8). "The fetters of the heart are broken, all doubts are solved, all his actions perish when he is seen, who is the cause and effect," by merely knowing whom one attains Moksha, which is of the nature of bliss; knowing which one fears nothing, entering whom there is no rebirth, knowing whom only, one becomes himself as said in the S'ruti (Mu. Up., 6-9). "He who knows Brahman becomes even Brahman," and leaving whom there is no other path, as said in the S'ruti (S've. Up., 3-8). "There is no other path to go," *That is called the sole Supreme goal.* This is the second question. *Praise:* reciting his attributes. This is the third question. *Worship:* external and internal, in various ways. *Men:* children of Manu. *Good:* Svarga (heaven), Moksha, etc. This is the fourth question.

3. What is that Dharma which is regarded by you as the supreme one among all Dharmas? By reciting what (hymn) is mankind freed from the bonds of birth and Samsāra?

What is that Dharma, etc., is the fifth question.

Reciting: Japa is of threefold nature, *viz.*, loud, audible and mental (see Manu Smr., 2-85). By using the word *mankind* (Jantu) it is hinted that all human beings are, according to their capabilities, entitled to perform Japa and worship, and to hymn His praises. *Birth:* is the indication of all the effects of *Avidyā* evolved out of ignorance. *Samsāra:* Avidyā, *freed:* from all other effects, also, in order to show the Supreme importance of moksha. This is the sixth question.

Bhīshma said :

Bhīshma : one who is the cause of terror to all foes, external and internal, the promulgator of Moksha-dharma and other Dharmas, and who is omniscient.

Six questions are asked. The sixth and the last referring to Japa is answered by the following verse :

4. The man who is ever-engaged in praising, with the thousand names, the Lord of the Universe, the God of Gods, the Infinite, and Supreme Purusha (gets beyond all grief).

The Universe : the movable and the immovable. *God of Gods :* God even of Brahmā and other Gods. *Infinite :* unlimited by space, time and substance. *Supreme Purusha :* superior to the perishable and the imperishable. (See Bh. G., 15-18.) *Praising :* his attributes. *Purusha :* because of his dwelling, (*sayana*) in the heart (*puri*), or because of his fullness. The phrase *gets beyond all grief* has to be supplied in the fourth and fifth verses also.

The fourth question is answered by the following :

5. By always worshipping with devotion that imperishable Purusha, by meditating on Him, by praising Him and by bowing down before Him, the worshipper (gets beyond all grief).

Worshipping : by performing external worship. *Always :* at all times. *With devotion :* entirely given up to Him. *By meditating :* worshipping Him internally. Hymning His praise and prostrating before Him are acts that form the last part of the worship. *The worshipper :* the enjoyer of the fruit of the worship.

Or by *worshipping* is meant both external and internal worship. *By meditating, by praising* and *bowing down* are meant, the mental, the verbal, and the physical worship.

The third question is answered by the (first) three parts of the following verse :

6. By always praising Vishnu, who is without beginning and end who is the Supreme Lord of all the worlds and who is the observer of the Universe, one gets beyond all grief.

Without beginning and end : devoid of modifications such as birth, etc. *Vishnu :* all pervading. *Worlds :* (Loka) that which is visible, the objective side. *The Supreme Lord :* even of Brahmā and others who are the masters of the visible Universe. *Observer :* observes the visible universe directly by His self-knowledge (Bodha). *Gets beyond all grief :* transcends the (three) kinds of sorrows, Adhyātma, etc.

He is again praised :

7. And who is friendly to Brahman, who knows all the Dharmas, who is the enhancer of the fame of the worlds, who is the Lord of the Universe, who is the great Truth and who is the source of the evolution of all beings.

Who is friendly to Brahman : Brahmā may mean here the Creator or the Brāhmanas, austerities and Vedas ; *enhancer, etc. :* He who enhances the fame of all creatures by the entering of His *S'akti* (energy). *Who is the Lord of the Universe* (Lokanātha) : He who is desired (nātha) by the worlds or He who sheds his light (nātha) on the world, or blesses it or He who is beloved of the world. *Great Truth : Great ;* being superior to the Universe. *Truth :* He is the true existence : *Who is the source, etc. :* He from whom originates the Samsāra of all beings.

The fifth question is answered :

8. The constant worship with hymns of the lotus-eyed (Vishnu) with devotion is regarded by me as the greatest of all Dharmas.

Dharma : as defined by the Vedas. *Lotus eyed :* Vāsudeva shining (aksha) in the lotus of the heart. *With hymns :* praises describing his attributes. *The worship :* with reverence.

Query. What is the reason for giving pre-eminence to the hymning of this praise ?

Answer. The reason for such pre-eminence consists in its having no necessity to do harm, etc. (to other creatures), in its not requiring the help of other persons or money, and in its not having strict rules as to place, time, etc. The Vishnu Purāna (6-2-17) says : "That which one obtains in Kritayuga by meditation, by performing sacrifice in the Tretā, by worship in Dvāpara, he receives in the Kaliyuga, by reciting (the names) of Kes'ava." The Manu Smriti (2-87) says : "But, undoubtedly, a Brāhmana reaches the highest goal by Japa only ; never mind if he performs other rites or neglects them ; he who befriends (all creatures) is declared to be a (true) Brāhmana." The Mahābhārata says : "The Japa is said to be the best of all Dharmas, and also Japa begins with non-injury to beings." The Bh. Gītā (10-25) says : "Of sacrifices, I am the Japa sacrifice." Hence it is said to be *the greatest Dharma.*

The second question is answered :

9. (He who is) the Supreme and great Light, who is the Supreme and great Ruler, who is the Supreme and great Brahman, is the Supreme and highest Goal.

Light : bare consciousness, illuminating everything. The S'rutis (Tai. Brā., 3-12-9) says : "That light by which the Sun illuminated, shines" (Br. Up., 6-4-16). "The Gods worship him the Light of Lights" (Mu. Up., 4-10) : "The sun does not shine there, nor the moon and stars." The Bh. G. also (15-12) says : "That Light which is in the Sun."

Tapas means the Ruler, because He rules by the heat of his command. The Antaryāmi Brāhmana speaks thus of

his being the Universal Ruler (Br. Up., 5-7-1). "He who rules by dwelling in this world as also in other worlds and all beings." The Tai. Up. (2-8-1) says: "From dread of Him the wind blows." Or *Tapas* means wish. The word *Great* indicates the unlimited power. The S'ruti (Br., 6-4-22) says: "He is the ruler of all."

Supreme Brahman is characterised by Truth, etc.

Goal: from which there is no fear of return. The expression *Supreme* precludes any other state, like that of the splendour in the Sun, etc. The drift is: That Deity, who is the Supreme Light, the Supreme Ruler, the Supreme Brahman, and the Supreme Goal, is the one Supreme abode of all beings.

The first question is answered:

10. The Purest of the pure, the Most Beneficent of the beneficent, the God of Gods, the Imperishable Father of beings.

Pure: holier than the holy waters, etc. The Supreme Person destroys all sins, when meditated upon, seen, sung, praised, worshipped, remembered or prostrated. Hence He is Supreme purity. Or through the real knowledge of His Self He destroys the Karma, good or bad, that leads to the bondage of Samsāra, and its source (Avidyā). (The Scriptures say): "Hari who grants emancipation also bestows on those that meditate upon him, beauty, health, wealth and continuous worldly happiness." "When Hari destroys all grief by simple meditation upon him, why should not one leave aside all other objects of thought and constantly meditate upon Him?" The S'ruti says: "One should meditate upon the Divine Nārāyana during baths and other acts; for it is a purificatory penance for all bad actions." "One is emancipated by listening to the name 'Krishna,' the mantra of Vishnu, the only antidote in the case of a person rendered senseless by the bite of the serpent of Samsāra." "Even if one is guilty of

heinous crimes, if he but concentrates his mind upon Achyuta, he becomes a holy man, purifying (even) the assembly of pure men." "Having thoroughly ransacked all the S'āstras and having inquired into the matter over and over again, the final conclusion arrived at is that Nārāyana should be the only object of constant meditation." (Hari. Va. 280th chap. says): "You should, centred in your Sātvika aspect, meditate upon Hari alone for ever; always recite, O Brāhmanas, the sacred mono-syllable OM and meditate upon Kes'ava." (Mu. Up., 4-8, says): "The fetters of the heart are broken, all doubts vanish, and (all) actions are destroyed, when He is seen who is the cause and effect." (The Vish. Pr., 6-8, says): "The repetition of his name with devotion is the best purifier of all sins, as the fire purifies, O, Maitreya !, the metals. By the repetition even unconsciously of His name, man is undoubtedly liberated from all sins which fly like wolves frightened by lion." (Vish. Pr., 6, 2): "Whatever is obtained by meditation in Kritayuga, by performing sacrifices in Tretā, by worshipping in Dvāpara, is obtained by repeating the names of Kes'ava in Kali." "Hari destroys the sins when meditated upon even by the evil-minded; fire, touched even unawares, surely burns." "Recitation of the name of Vāsudeva, knowingly or unknowingly, destroys all sins, as water dissolves salt." (The Vish. Pr., 6-8, says): "The man who fixes his mind on Vishnu goes not to hell; he who meditates upon Him regards (even) heavenly enjoyments only as an impediment; and he whose mind and soul are penetrated by Him, thinks little even of the world of Brahma; for, when present in the minds of those with unsullied intellects, he confers upon them eternal freedom. What marvel, therefore, is it that the sins of one who repeats the name of Achyuta should be wiped away!" (The Vishnu Dha. Utt., 66-74, says): "Water is enough to extinguish fire; sunshine is enough to dispel darkness; during Kaliyuga, recitation of the names of Hari is enough

to remove the accumulated sins of men." "Hari's name, the name, and name only is my life ; in Kaliyuga, there is no other means, no, certainly, no." "A person becomes free from sins by praising (the names) of Vāsudeva, the Omnipresent ; by daily worshipping Him, all sins are destroyed." "They in whose hearts resides Hari, the fountain of all good, never meet with evil at any time, in any of their undertakings." "Centred in yoga, one should daily meditate upon the Divine Janārdana ; this I consider to be the most powerful talisman ; for, who would dare to harm the followers of Achyuta ?" "Directing one's thoughts to Hari, removes as much sin as is washed by thousands of baths in the Gangā and millions of baths in Pushkara." "If one attains the accomplishment of his wishes by concentrating his thoughts for one Muhūrta (3¾ Indian hours) on the undecaying Nārāyana, what to say of one who is ever devoted to Him !" (Vish. Pr., 2-6, says) : "The remembrance of Krishna is far better than any such expiatory acts as religious austerities or the like." (6-8.) "The stain of Kali age, which insures to men sharp punishment in hell, is at once effaced by a single invocation of Hari." "Govinda, if remembered once, quickly destroys the sins of men, accumulated in hundreds of births, as fire burns up cotton." (*Ibid.*, Pr., 6-7, says) : "Just as the blazing fire, with the wind, burns dry grass, so Vishnu seated in the heart consumes the sins of the sages." If one Muhūrta is allowed to pass by without meditation (upon Hari), one must weep loud as if he was robbed by thieves." "O great sage, man, by always remembering Janārdana, the Lord of beings, the World-teacher, destroys all his sins, and accomplishes whatever he wants." "Thus meditating with concentrated mind upon Madhusūdana, one crosses the ocean of Samsāra, teeming with such alligators as birth, death and old age." "Even in this sinful Kaliyuga, a worldly man, though guilty of all sins, becomes pure by meditating upon

Govinda." (Vish. Pr., 2-6, says) : "To him whose mind is devoted to Vāsudeva in his Japa, oblations to fire, worship and the like, O Maitreya, even the glory of the King of Gods is an impediment." "One's sins are speedily destroyed, even though they might have been accumulating through many past lives, Pralayas, and Kalpas, if he but bow down his head, even slightly before the Ruler of the three worlds, unequalled in prowess, the Director of all." "A single prostration to Krishna, well-made, is equal in merit to ten horse-sacrifices duly completed; the sacrificer returns to birth, but he who prostrates before Krishna does not." "There is no fear to them, who bow down to Govinda, resembling in hue the atasī flower, dressed in white and of unswerving greatness." "Prostration to (Vishnu) the bearer of Chakra (discus) in hand even though offered with motives other than good, lays the axe at the root of the tree of Samsāra." The above quotations from the S'rutis, Smritis, Itihāsas and Purānas, go to support the point.

Beneficence includes here happiness, its means and sources. He is the most Beneficent characterised by Supreme Bliss.

God of Gods : because He stands foremost by shedding His light on all others and the like. The S've. Up. (6-11), says : "He is the one God, hidden in all beings, omnipresent, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one free from attributes." (6-18) "Let me, desirous of liberation, approach the protection of God the Manifester of the knowledge of Himself, who, at first, creates Brahmā and gives him the Vedas." The Chchā. Up. (6-3-2) says : "That Deity thought." (6-2-1) "There is only one without duality."

But how is it that He is the one Deity, as there is a distinction between Jivātman and Paramātman ? No. The S'ruti (Tai. Up., 2-6) says : "Having created it, He entered

along with it." (Br. Up. 3-4-7) : "He entered thither to the very tips of the finger nails."

Both Jivātman and Paramātman are identical because S'rutis like those now quoted teach that the Supreme One who undergoes no modifications entered the body as the witness of Buddhi and its modifications.

But there is a difference between that which entered and the one that followed as witness. If so whence the sameness? No. The S'rutis (Tai. ār., 3-14) say : "The one Deva became many." (3-11) "One only is considered as many." (3-14) "Thou art one who followed many that entered," and the S'rutis also teach that as one only entered as many, there is no difference between the many that entered and the one that followed.

The Taittirīyaka (Samhitā, 4-1-8) has eight mantras from *Hiranya garbha* to *Kasmai Devāya* which also support the above point. Kath. Up. (5-9 to 13) says : "As the one fire, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all things assumes different forms according to whatever it enters, and exists also without. As the one air, after it has entered the world, assumes different forms according to whatever it enters, so the one Self within all assumes different forms according to whatever it enters and exists also without. As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, so the one Self within all creatures is never contaminated by the misery of the world, being himself without." "There is one Ruler, the Self within all creatures, who makes one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others. There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self to them belongs eternal peace, not to others." Br. Up. (3-4-11) says : "Verily, in the beginning this was

Brahman only. That being one, was not strong enough (5-7-23). There is no other seer but He." The Îs'a. Up. (4) says: "That One, though never stirring, is swifter than mind." (7) "What sorrow, what trouble can there be to him who once beholds that Unity?" (Ai. âr., 3-2-4) says: "That Purusha who is within all beings, should be understood, as my Self." (2-4-1) "Verily, in the beginning all this was Self, one only; there was nothing else whatsoever astir." The Rigveda (I, 164-46; X, 114-5) says: "The learned priests call one by many names; (1-154-3). The one measured (the Universe) by his three steps; (1-154-4). The only one upholds the whole Universe." Chchâ. Up. (6-2-1) says: "In the beginning, my dear, there was only that which is one only, without a second." Bh. Gîtâ (6-31) says: "He who established in Unity, worships me, abiding in all beings; (5-18) The sage looks equally on a perfectly learned and humble Brâhmana, a cow, an elephant; (10-20). I, O, Gudâkes'a! am the Self, seated in the hearts of all beings; (13-30.) When he perceives that the varied natures of beings are rooted in One, and proceedeth from it, then he reaches Brahman; (13-33). As this one sun illuminates the whole earth, so the Lord of the Kshetra (body) illuminates every Kshetra, O Bhârata; (18-66) Renouncing all Dharmas, come unto me alone for shelter; grieve not, I will liberate thee from all sins." The Harivams'a says: "You should constantly meditate upon Hari, centred in your Sâtvika nature, O, Brâhmanas! constantly recite the monosyllable Om and contemplate upon Kes'ava. O, Supreme Purusha! thou art one among the Devas, O, long-armed one! thou art blessed; there is no other in the world." There is the Vedic text singing the greatness of Manu (Tai. Sam., 2-2-10) thus: "Whatever Manu said is to be taken as antidote to Samsâra disease." Manu also (12-91) says: "He who sacrifices to the Self alone equally recognising the Self in all beings and all beings in the Self, becomes self-luminous."

The Vish. Purāna (1-2) says: "Thus the only God, Janārdana, takes the designation of Brahmā, Vishnu or S'iva, according as he creates, preserves, or destroys. Hence O, Brāhmana! except discriminative knowledge (Vijnāna) there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although appearing as many, diversified by the manifold consequences of our own acts. Knowledge, perfect, pure, free from pain and detaching the mind from all that causes affliction; knowledge, single and eternal—is the Supreme Vāsudeva; besides whom there is nothing. When (one recognises that) the one Purusha is dwelling in all the bodies, then the words 'who art thou' 'that I am' are useless. Just as the same sky appears as white, blue, etc., so, the same Ātman is seen as many by the deluded. Every thing that we see is Achyuta, there is nothing besides Him. He is I, He is You. He, the Ātman, is all this; so, free yourself from the delusion of differences. The king, being thus instructed, opened his eyes to truth and abandoned the notion of distinct existence." (Yama says to his servants): "All this, and myself are Vāsudeva. He is the only One the Supreme Purusha and the Supreme Ruler. Leave those whose minds are firm in Ananta enshrined in their hearts, and keep at a distance from them." "O, God! all that the Goddess of Earth has been saying is true, I, S'iva, You and all this are Nārāyana; but the impersonations of His power are for ever mutually fluctuating; and excess or diminution is indicated by the predominance of the strong and the depression of the weak." (Brahmā says to S'iva): "Ó Soul of the Universe, You and I are, as the cause of this world, one and the same; during evolution, We are separate in respect of Our functions. He who has obtained Your protection, has also obtained Mine; you will, O, S'ankara! see yourself as in no way different from me. Men whose minds are deluded by Avidyā, see the distinctions such as "I, he, thou, and this world with gods, titans and

men". Mahes'vara says in the Bhavishyottara Purāna : "Those who regard me or Brahmā as different from Vishnu, are of crooked minds, fools, and are tortured in the hells below. Those foolish and wicked men that regard Me, Hari, and Brahmā as different, are guilty of a sin equal to Brahmanicide." Again in the Chapter on Kailāsa Yātrā of the Harivams'a, Mahes'vara says : "You are the beginning, the middle and the end of all beings ; the Universe sprang from You and is absorbed in You ; I am You, the all-pervading. You are Myself, O, Janārdana ! O, Lord of the world ! there is no difference between Us, either in words or their import. Those glorious names of Govinda that are popular in the world, are My names too ; there is no doubt on this point. O, Lord of the world ! worshipping You is the same as worshipping Me ; he who hates You, hates Me ; there is not a shadow of doubt (about this). I am the Lord of beings only as an emanation of You ; there is nothing devoid of You, O, Lord ! Whatever is, was, or will be, is Yourself, O, Lord of the Universe ! There is nothing without You, O, Lord of Lords !"

Moreover (Vedānta S'ūtras, 4-1-3, say) : "But as Ātman (scriptural texts) acknowledge and make us comprehend (the Lord) ; " here, Ātman, means Paramātman as defined by the S'āstras. The Jābālas, in speaking of Paramātman, denote it by the appellation of *Ātman* "Thou art, indeed, I. O, Sir ! I am indeed, thou." Other Texts also say (Kath. Up., 4-10) : "What is here (visible in the world), the same is there (invisible in Brahman) ; and what is there the same is here (Tai. Up., 2-8-5) : Both He who (is) here in the man and He who (is) in the Sun there, one verily is He" ; "That Brahman knew the Self by saying *I am Brahman*" ; (4-5-19) "This is Brahman, without cause and without effect, without anything inside or outside. (6-4-25) This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman." There

are other Upanishads acknowledging Ātman (as Paramātman); again the Vedāntic axioms make us comprehend Ātman as the Īśvara (Paramātman). (Br. Up., 5-7): "This is thyself, the indweller, the immortal." (Kena. Up., 1-6): "That which does not think by mind, and by which, they say, mind is enabled to think, that alone know as Brahman, not that which people here adore." (Chchā. Up., 6-8-7) "It is the Truth. It is the Self, and thou art It."

This is like worshipping the image, on the score that it represents Vishnu.

That is unreasonable being unimportant and opposed to authorities on the point. For, where a symbol is meant, mention is made of it only once. (Chchā. Up., 3-18 and 19) "Mind is Brahman, and the Sun is Brahman." But here it is said "Thou art myself and I, indeed, am Thyself," so, because there is an inconsistency with the Vedic sayings on symbol, the absence of difference is established. Again we find (in different places) the idea of difference is refuted. (Br. Up., 3-4-10) says: "Now if a man worship another deity, thinking the deity is one and he another, he does not know. He is like a beast." (Kath. Up., 4-10 and 14 says): "He who sees any difference here (between Brahman and the world) goes from death to death." "As the water rained down on elevated ground, runs down scattered off in the valleys, even so runs after difference a person who beholds attributes different from the Soul." (Br. Up., 3-4-2) says: "Verily fear arises from a second only." (Tai. Up., 2-7) says: "If he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise." (Br. Up., 4-4-6) says: "Whosoever looks for anything elsewhere than in the Self, is abandoned by everything." These and many other passages in the Śruti refute the idea of difference. Again the Śruti (Br. Up., 4-4 and 5-5) says: "All this is Self only; when Self is known,

everything becomes known ; all this is indeed the Self : all this is Brahman only."

The Smriti also (Bh. G., 4-35) says: "And having known this, thou shalt not again fall into this confusion, O Pāndava ; for, by this thou wilt see all beings without exception in the Self and all in Me." The meaning is that you will perceive the unity of the individual soul and Īśvara, that is taught in all the Upanishads. (Again in another place the Bh. G., 18-20) says : "That by which one indestructible cause is seen in all beings inseparate in the separated, know thou that knowledge as Sāttvika." Here too the Lord (Śrī Krishna) has taught that the knowledge of the non-duality of the Ātman is the right view. Hence you are asked to fix your mind upon Īśvara as the Ātman. Again it is said : "Ātman and Paramātman are yourself differentiated as five." (Bh. G., 10-42) says : "But what is the knowledge of all these details to thee, O Arjuna ? Having pervaded this whole Universe with a portion of Myself, I exist.

To show that Avidyā or ignorance is an Upādhi, there is authority. (The Smriti says) : "The great Ātman, one only is named Ahankāra ; the seekers after Truth speak of it as 'Jīva,' as 'Antarātman' (' inner soul '). Vishnu Purāna says : When ignorance which creates difference, is entirely destroyed, who would postulate a non-existing distinction between the Ātman and Brahman ? O king, the idea of differentiation in the Paramātman is due to ignorance ; when it is destroyed, the distinction between the Ātman and the Supreme is no distinction at all." Vish. Dharma says : "Just as when the Ether in a pot, soiled with dust and smoke, is dirtied, the other ones that are at a distance are not likewise soiled, even so when one Jīva is soiled by various pairs of opposites, the other ones are not likewise soiled." We read in the Brahmayājnavalkya : "Just as one Ākāśa becomes many in different pots, etc., so the Ātman, though one, shines as many, like the sun reflected in

different basins of water." The S've. Up., (1-10) says: "The One God rules the perishable (Pradhāna) and the Self." Chchā. Up. (7-26-2) "He becomes one." Another S'ruti says: "He pervades through that," "That He only, by this divine eye, the mind, perceiving all the objects, enjoys." "The Supreme and unchangeable Self only is the Jīva." Br. Up. (III-4-7) says: "He entered thither," "One should worship Him as the Self," (IV-5-19) "That this Brahman is without cause. . . ." (V-7-23) "There is no other seer but He, . . . there is no other knower but He," (VI-4-22) "And He is that great unborn Self, who consists of Knowledge," (III-4-10) "He who worships other deities . . ." (Chchā. Up. (VI-8-7) "All this is Ātman." (Bh. Gītā, XIII-L) says: "Understand Me as the knower of the field (*Kshetra*)." Yoga Yājnavalkya says: "Just as the sparks fly out from the heated iron-ball, so the worlds proceed from the Ātman." Brāhma Purāna says: "The unborn is said to be born when he takes a form." Again, "as a piece of rope lying on the floor on a dark night appears as a serpent to the eye affected by the darkness, and as the one moon seems as two, so Paramātman, the Supreme Purusha, ever-existing, self-radiant, and all-pervading, seems as many in the various vehicles; and one imagines himself as the actor through ignorance due to egotism." The S'rutis again (Br. Up., 6-3-21) say: "Thus this person, when embraced by the Intelligent Self. . ." (Chchā. Up. VI-8-1) "He becomes united with the True." Another saying is: "Deluding Himself by His own Māyā of duality, Hari subjects Himself to the influence of attributes." (Bh. Gītā, 15-10) says: "The deluded do not perceive Him when He departeth or stayeth," (5-15) "The knowledge is veiled by ignorance." In another place it is said: "Avidyā consists of (all objects ranging) from Avyakta (unmanifested Prakriti) down to Vis'esha (to particular species); "This was darkness before." (Chchā. Up., VI-1-4) "The difference being only a name." Again

the S'ruti (Br. Up., IV-4-13) says : " For, when there is as it were duality, then one sees the other, . . . but when the Self only is all this, how should he see another, how should he smell another ? " (Is'a. Up., 7) says : " When a man knows that all beings are even the Soul, when he beholds the unity (of the Soul), then there is no delusion, no grief.' (Chchā. Up., 24-1) says : " Where one sees nothing else, hears nothing else." Another text says : " This difference is due to the influence of ignorance." (Br. Up., 6-4-19) says : " There is in it no diversity. He who perceives therein any diversity, goes from death to death." (S've. Up. 3-3) says : " He having eyes on all sides. . . ." " The only one who presides over all such sources as the prakriti, the ether, and all other forms," (4-5) " The one unborn nature red, white and black, . . . The one unborn being, who loves her and lies by her," (1-3) " The sages . . . beheld the Energy of the divine Soul." (Br. Up., 6-3-23) says : " But there is then no second, nothing else different from him that he could see." (S've. Up., 3-2) " For there is one Rudra only, they do not allow a second." Gaudapādakārikā (3-31) says : " All here, moving and otherwise, is only a phenomenon of the mind : (3-32) when it ceases from imagining and remains at rest for want of things to cognise, it becomes naught." " Whatever duality is seen in the Universe, can be removed by the mind. Duality is due to the phenomenon of the mind and unity is the Reality." (3-29) " As during dreams, one's mind appears as two through Māyā, so, also during waking consciousness, mind appears as two." Even by argument (the duality) of the Universe can be accounted for by the phenomenon of the mind ; for all things are only objects of perception as objects seen in dreams." (Br. Up., 3-4-2) says : " Fear arises only from duality." " When the Self is known, we do not perceive any cause or effect in connection with the Ātman." (S've. Up., 6-11) says : " There is God hidden in all beings." (Br. Up.,

6-3-15) says : "For that person is not attached to anything." (Again Purānas) say : "This Universe is looked upon as an expansion of Vishnu, who is all beings ; the knowing ones should view this as the Self, without any sense of difference. O Daityas, observe equality in all beings. The worship of Achyuta is equality. O friend, how could we attribute to Govinda, friendship or enmity, who is all beings, the Lord of the Universe, who is the Universe itself, the Paramātman ?" (Chchā. Up., 6-8-7). "That art thou," (Br. Up., 3-4-10) "I am Brahman," "All this is Self," (Mān. Up. 2) "This Self is Brahman," (Chchā. Up., 7-1-3) "The knower of the Self overcomes pain," (Īs'-Up., 7) "What delusion, what sorrow is there when one has perceived the Unity ?" To this effect are the sayings of S'ruti, Smriti, Itihāsa, Purāna and Laukika (worldly wisdom).

It should be admitted that the Veda imparts knowledge even as to a thing that already exists. It has been said by the learned : "If in establishing their own theory it is tacitly admitted (by the Mīmāmsakas) that words can impart knowledge concerning things other than action, and that (from those words) another can also understand the same, cannot the S'ruti bear witness to the Supreme Self ?" Words which denote things denote them as related to something else, not as related to an act. In the latter case, the Arthavādas (passages that occur in connection with injunctions of acts) would have no meaning at all, since the only meaning they can convey is in the form of a praise. Certainly, no meaning, then, could be conveyed by the passages, (Tai. Sam., 2-1-1) "Let the man who desires prosperity sacrifice a white animal to Vāyu. Vāyu indeed, is the swiftest God." It is the desire attached to a thing that impels one to action, not the mere word of command. According to the S'ruti (Br. Up., 6-4-5) "Here they say that a person is made up of desires. As is his desire, so is his will ; and as is his will, so is his deed ; and whatever deed

he does, that he will reap." The Smriti (Manu, 2-4) also says : "Not a single act here below appears even to have been done by a man free from desire ; for whatever man does, it is (the result of) the impulse of desire." (Bh. G., 3-37) says : "It is desire, it is wrath."

The authoritative character of Arthavāda or explanatory passages pertaining to Mantras should be accepted, in as much as they convey a different idea (and as they go to support the Mantra passages of the Vedas). By declaring them (Arthavāda passages) unauthoritative, the king Nahusha became a serpent. How it was, is explained in the Mahābhārata : (Udyoga, 17 Ch.) "The Rishis, when they were ordered to be his Palanquin-bearers by the evil-minded one (Nahusha), they, the divine Rishis and also the pure Brahma Rishis questioned Nahusha, whose mind was bent upon evil, concerning a doubtful point thus : 'O Vāsava (officiating Indra) ! are the Brāhmana portions (of the Vedas) that refer to the purification of the sacrificial cows, authoritative or not ?' Nahusha, confused in mind, replied, that they, undoubtedly are not (authoritative). Then the Rishis said : 'thou art inclined to evil and abandoneth the Dharma ; they (the Brahmana portions) having been promulgated by the ancient Maharishis are authoritative to us. Agastya said : "Thereupon the king (Nahusha), falling out with the Rishis and being propelled by vice, placed his foot on my head. Then, O Lord of S'āchī, he became deprived of sense and devoid of glory. Thereupon I addressed him (Nahusha), who was then trembling with fear, thus : "Thou hast gone out of the sacred path chalked out by the ancients and followed by the Rishis ; thou hast placed thy foot on my head ; and thou hast also, O fool, made palanquin-bearers of the Rishis, who are like unto Brahman and who are unapproachable ; therefore, fall down from the heaven, bereft of all glory, degraded by thine own sin and deprived of virtues, O king of Earth ; remain ten thousand years on the Earth assuming the form

of a serpent. Then, by virtue of meeting king Yudhishthira of thine own race, thou shalt, leaving the form of the serpent, again reach heaven." Therefore the knowledge of Self should be accepted with faith. The Lord (Bh. G., 9-3) says : "Men without faith, not receiving this Dharma, O Parantapa, reach me not ; they return to the paths of this mortal world." In the Aitareyaka (2-1-1) also we find : "This is the path, this is action, this is Brahman, this is Truth. Let no man swerve from it, let no man transgress it. For the ancients did not transgress it, and those who transgressed it became lost." This has been declared by a Rishi (Rigveda, 8-101-14) "Three classes of people transgressed, others settled down round about the venerable Agni, the great sun stood in the midst of the worlds, the blowing Vāyu entered the Harits (the dawns or the ends of the earth.) When he says : "three classes of people transgressed," the three classes of people who transgressed are what we see here (on earth, born again) as birds, trees, herbs and serpents." (The third) Mantra of the Īs. Up. (3) censures the ignorant thus : "There are the worlds of Asuras covered with blind darkness. Those who have destroyed their Self, go after death to those worlds." The Tai. Up. (2-6) says : "He who knows Brahman as non-existing, becomes himself non-existing." In the Sakuntalopākhyāna (Adi parva 74) also we find : "What sin is not committed by that thief who deprives himself of his Self, by thinking that the self that is one is diversified ?" Now, we have said enough.

For reciting the thousand names there is laid down a suitable mental bath. The Mahābhārata says : "That is Mānasa Tīrtha ; or mental bath by bathing wherein the Dēvas and the Vedas attain purity, perfection and oneness ; and having bathed therein one attains immortality. He who bathes in the mental river, in the depth of knowledge and in the waters of meditation that remove the dirt of desire and hatred, attains the Supreme State. The Ātman

is the river filled with the water of self-control ; truth is the depth ; right conduct is the bank ; compassion is the wave ; bathe in it, O son of Pāndu, the inner Soul is never purified by (ordinary) water." Vishnu Smr. says : "Mental bath is meditation upon Vishnu." Manu says (2-87) : "But, undoubtedly, a Brāhmana reaches the highest goal by reciting prayers only ; whether he performs other rites or neglects them, he who befriends all creatures is declared to be a true Brāhmana." Japa is the best Dharma of all Dharmas ; and non-injury to beings precedes the Japa sacrifice. Bh. G. (10-15) says : "Of sacrifices, I am Japa sacrifice." "Pure or otherwise, in whatever condition he may be, he who remembers the lotus-eyed one (Vishnu) is purified internally and externally."

The attributes of the one Deity mentioned before will now be described.

11. That from which all beings came out in the beginning of the Yuga, and into which they are indeed dissolved again when the Yuga comes to an end.

Indeed denotes emphasis. When the Yuga comes to an end, that is when Mahāpralaya sets in. The intermediate stage of existence is also meant here. The S'ruti (Tai. Up., 3-10) says : "From which these beings are born."

12. O King, hear from me the thousand names of Vishnu, the Lord of the Universe, the highest in the worlds ; these remove all sins and fear.

Of Vishnu : of the one Deity who has been described by the aforesaid characteristics. *The Highest :* he is described by the various Vidyās which lead one to perceive (Him). *Vishnu :* the all pervading. *Hear* with concentrated attention and assimilate. Vishnu Dharma says : "Hear, O first among the twice-born, the various names of the one only and all pervading Brahman serve to help men. Their effects vary according to the objects in view

of the reciter. By repeating the names, the corresponding results accrue. Whatever power belongs to a name, is effective whether for good or for evil in that sphere alone." Though there is no room in the unconditioned for any of those potential energies, that give rise to expressions denoting relation, qualities, actions, class and conventional terms, yet in the conditioned (Saguna) Brahman which is subject to modifications these expressions are possible, as it is the All-Soul. Hence all speech rest in the Supreme Purusha.

Of such :

13. I shall for the good (of all) recite those names of the great Soul that are expressive of His attributes and that are famous and much praised by the Rishis.

Rishis : Mantras and their seers. Praised : in the episodes about the Supreme Lord. *Soul :* " Since he realises, receives and enjoys the objects here, and since he is eternally existing, He is named Ātman." He (Vishnu) only is the great Ātman who possesses unimaginable powers. *For the Good :* of those who desire the four kinds of human aspirations in order to enable them to attain the same.

Amongst these thousand names, the words *Sun, etc.*, having individual connotations as " the (visible) Sun," etc., really mean Himself and are His praises, since they are only His manifestations and are not distinct from Him. Vis. Pr. (2-12) says : " Thou art the elemental self (Bhūtātman), the sensuous Self (Indriyātman), the primordial Self (Pradhānātman) the Self and the Supreme Self. Thus thou, the only one, art in five forms. The stars are Vishnu, the worlds are Vishnu, the forests are Vishnu, the mountains and regions are Vishnu, also the rivers and oceans ; he is all that is, all that is not, O best of Brahmans." Bh. G. from verses (10-21) " Of Ādityas I am Vishnu " to the end (10-41). " Having pervaded this whole universe with a

portion of Myself, I exist." The S'ruti (Mun. Up., 3-10) says: "The Purusha is all this, sacrifice, penance, Brahman, the highest, the immortal."

Such words as 'Vishnu' and the like, though repeated (in this hymn) are not tautalogous, since the meaning differs with the function. The words 'S'rīpati,' 'Mādhava,' etc., though one and the same in meaning differ in expression. Although one and the same in meaning, yet it is no defect, since the questioner wanted to know the one Deity whose names were a thousand and because these denote a single Dēvatā.

The thousand Names consist of words in the masculine, feminine and neuter genders. Those in the masculine gender qualify Vishnu, those in the feminine qualify Dēvatā and those in the neuter qualify Brahman.

THE THOUSAND NAMES[1]

1 The universe. (Vis'vam.)

Beginning from the stanza "from whom all beings, etc." (verse 11) up to the last Verse, Brahman, the cause of origin, preservation, and destruction of the Universe, has been spoken of as a Single Deity. The twofold Brahman (conditioned and unconditioned) is termed in the beginning as 'Universe' (Vis'va). Brahman is spoken of as Vis'va being the cause of the entire manifested Universe. The word, Universe, as being the effect of a cause is used in the beginning to show that Vishnu could be praised by the names of Brahmā, etc., who are also effects.

Or this Universe is in reality not different from the Supreme Purusha. Hence, Brahman is spoken of as 'Vis'va'. The S'rutis say: (Mun. Up., 3-10 and 4-11):

[1] Before repeating the names, Anganyāsa, Karanyāsa, and Dhyāna Slokas should be gone through; and they do not belong to the Text, I have not translated them into English. They are added in the Text.

"This Universe is indeed Brahman, this Universe is indeed Purusha"; "All this is . . ." There is in reality nothing different from Him.

Or he, who enters (Viś. to enter), is called Viśva, *i.e.*, Brahman. The Śruti (Tai. Up., 2-6) says: "Having created that, he entered into that." Moreover, that into which all beings enter (Viśva) during involution is Brahman. The Śruti (Tai. Up., 3-1) says: "That into which they enter at their death." So, He permeates all the Universe, which is His effect and all the Universe enters into Him, hence either way Brahman is 'Viśva'.

Or Viśva means the monosyllable Om. The Śruti (Kath. Up., 2-14 to 16) says: "That which thou seest other than Dharma and Adharma. The Word of which all the Vedas speak, which all Penances proclaim, and desirous of which, men lead the life of a Brahmachārin, that Word I tell you briefly—is this Om. This word is indeed Brahman, this word is indeed the highest; whosoever knows this word obtains indeed whatever he desires." (Pr. Up. 5-2 to 5) begins by saying: that "This syllable Om is verily, O! Satyakāma, the higher and lower Brahman . . . and concludes thus—"If he meditates on the Supreme Purusha by the same syllable Om of three Mātrās (notes) etc." (Tai. Up., 1-8): "Om is Brahman, Om is all this." (Chchā. Up., 2-23-4): "As all leaves are attached to a stalk, so is all speech (all words) attached to Om. Om is all this." (Gau. Kā., 1-26 to 29): Om is the lower as well as the higher Brahman; it is transcendent, unequalled, having nothing without itself, unrelated to any effect and changeless. The Om is the beginning, middle and end of all; having known it in this manner, one enjoys (the peace of eternal Unity). Om is the Īśvara present in the heart of all; the wise man knowing Omkāra to be all-pervading, never finds cause for misery. He who has known the Omkāra which is the Amātra (without note), the Ananta Mātra (endless notes), the substratum in which all illusion

dissolves itself, and the all-bliss, is alone the sage and no other." (Nārā. Up., 4-68) : "Om is that Brahman, Om is that Vāyu, Om is that Self, Om is that Truth." (Bh. G., 8-13, 7-8, and 10-25) says : "Om : the one indestructible Brahman, reciting which and exclusively remembering me, etc.; I am the Sapidity in the waters, O Son of Kuntī; I am the radiance in the moon and sun; Pranava (Om) in all the Vedas; of speech I am the one syllable." "That which is first and three-syllabled Brahman and that in which the three Vedas are established, is the mono-syllabled (Om), the supreme Brahman, and Prānāyāma (restraining the breath), the supreme purifier." (Āpa. Dh., 1-4-13-6 and 7) : "Om is the door of heaven; therefore he who is about to study the Vedas, shall begin (his lesson) by pronouncing it. If he has spoken anything else, (than what refers to the lesson,) he shall resume his reading by repeating the word Om. Thus is the Veda separated from the profane speech." The Smriti says : "The Vedas begin with Pranava, they are established in Pranava, all speech is Pranava, hence one should repeat always Pranava." From the above, Vis'va also means Pranava or Om. As there is not (much difference between that which is expressed and the expression itself), 'Vis'va' is Pranava and hence Brahman. The S'ruti (Chchā. Up., 3-14-1) says : "All this is Brahman. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman)." The meaning is: 'Brahman is that from which all this differentiation proceeds. Brahman is so called because of its Tajjatva, Tallatva, and Tadanatva (or capacity for production, destruction and preservation, respectively) and when every thing is in One, desires, etc., are not likely to arise, hence it is to be worshipped in peace.

"Listen to the essence of the Law, and having heard it, lay it to your heart, never do anything that is injurious either to yourself or to others." (Bh. G., 6-32) : "He who

through the likeness of the Self, O Arjuna ! seeth identity, whether pleasant or painful, is regarded as a perfected Yogin." "The unconditioned Supreme Self is remaining in this body permeating it ; Him who is to be perceived by knowledge, I will not despise, or transgress. If I do not perceive Him, the creator of beings, by the (help) of the Scriptures, I will jump over this mountain (barrier) and reach Thee, as Hanuman did in the case of the Ocean." (Vish. Pr., I, 17) : If beings be hostile to each other and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons, Oh Daityas ! (for repressing that hatred, they being adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear briefly, what influences those who have approached the truth. The whole world is but a manifestation of Vishnu, who is identical with all things ; and it is, therefore, to be regarded, by the wise, as not differing from, but as the same with, themselves. Let us therefore, lay aside the angry passions of our race, and so strive that we obtain that perfect happiness. Also become, O Daityas ! equal in all. The worship of Achyuta is equality." (*Ibid.*, 1-19) : "Whatever power I possess, O, Father ! is neither the result of magic rites, nor is it inborn with me. It is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not wrong to others, but considers them as himself, is free from the effects of sin ; in-as-much as the cause does not exist. But he who inflicts pain upon others in thought, word or deed, sows the seed of future birth ; and the fruit that awaits him after birth is pain. I wish no evil to any, nor will offend any by word or deed ; for I behold Kes'ava in all beings as well as in my own Self. How could pain inflicted by mind, speech or body or that inflicted by elements, or Gods, affect me, who am equal-minded to all ? Love, for all creatures, will then be assiduously cherished by all those who are wise in the

knowledge that Hari is all things . . . It is said that conciliation, gifts, punishment and sowing seeds of dissensions are the means of securing friends (or overcoming foes). But O, father ! be not angry—I know neither friends nor foes ; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme Soul, who is the Universe itself, as well as its Lord, and who is identical with all beings . . . Kingdoms are bestowed by luck upon the stupid, the ignorant, the cowardly, and those to whom the Science of Government is unknown. Let him, therefore, who aspires for the highest fortune be assiduous in the practice of virtue. Let him, who hopes for final liberation, learn to look upon all things as equal ; and Gods, men, animals, birds, and reptiles are but forms of the same eternal Vishnu, though they appear different. By him who knows this, the whole Universe, fixed or movable, is to be regarded as identical with Him, who has assumed this universal form. When this is known, the glorious God of all, who is without beginning or end, is pleased ; and, when he is pleased, there is an end of affliction." (Bh. G. 7-19) : "At the close of many births the man full of wisdom cometh unto me thinking that 'Vāsudeva is all,' he is a Mahātmā, very hard to find." The above quotations show that praises, prostrations, etc., to the Lord should be accompanied with perfect harmlessness to others as the term Vis'va also denotes the all-pervading Brahman. (Bh. G., 11-55) : "He who doth actions for me, who looks on me as the Supreme good, who is devoted to me, who is freed from attachment, who has no hatred towards any being, he cometh unto me, O Pāndava." (The Vish. Pur., 3-7). "You are to consider as the worshipper of Vishnu him who never deviates from the duties prescribed to his caste ; who looks with equal indifference upon friend or enemy ; who takes nothing (that is not his own), nor injures any being. Know that

person of unblemished mind to be a worshipper of Vishnu. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva ever present in his heart. As the young Sāla-tree, by its beauty, declares the excellence of the juice which it has imbibed from the earth, so when the Eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. (Yama says to his servants) : Do you proceed afar off from those in whose hearts Ananta is enshrined ; from him whose sanctified understanding conceives the Supreme Person, Vāsudeva, the highest Lord, as one (with his votary) and with all this world. Depart, my servants, quickly from those men whose sins have been dispersed by moral and religious merits, whose minds are daily dedicated to the imperceptible Deity and who are exempted from pride, uncharitableness and malice."

From the above quotations and from the fact that the qualifications of a devotee of Vishnu are as stated therein, it is further plain that praises, prostrations, etc., to Vishnu must be accompanied with perfect harmlessness to others.

The S'ruti (Tai., 1-11-3) says : "Whatever is given should be given with faith, not without faith ;" (Tai. Br., 2-8-8) : "By faith the (sacrificial) fire is kindled." "O best of Daityas ! You appropriate as your portion the following six ; the S'rāddha rite performed without a S'rotriya (follower of S'ruti), the study of the Vedas without vows, sacrifice in which no gift of money is made, oblations given without a priest, charity given without earnestness, and an impure offering. O King of the Daityas, through my favour you take the merit of those that hate me, and of those that hate my devotees, the merit of Agnihotrins that are engaged in buying and selling, (trade) and the merit of those that perform sacrifices or acts of charity without earnestness." (Bh. G., 17-28) :

"Whatever oblation, gift, austerity, deed, is wrought without faith, is called *Asad*, O Pārtha; it is naught, here or hereafter." From the above quotations of Smritis, we see that prayers, worship, etc., ought to be performed with earnestness and without indifference.

According to Lord (Bh. G., 17-23) "'Om, Tat, Sat,' this has been declared to be the threefold designation of Brahman." Though the prayer, Namaskāra, etc., are not effective and Sātvic, yet if performed with earnestness, and preceded by the three names of Brahman, become effective and Sātvic. Imagining himself as Vishnu, he should pray and worship. The Karma Kānda portions of the Mahābhārata say: "He who imagines himself as Avishnu (not Vishnu) should not praise. He who imagines himself as Avishnu should not worship Him, he who imagines himself as Avishnu should not meditate upon Him and he who imagines himself as Avishnu will not reach Him." We read in the Vishnu Dharma: "All these are the names of the Supreme Brahman; so one should recite the names of the God of gods. Whatever one desires, that, he surely obtains. The worship of the Teacher of the Universe enables one to realise all his desires. O Dālbhya, one should imagine himself as being identical with Govinda and never otherwise; having identified himself accordingly, he has all his prayers answered and he reaches the (Supreme) Abode." The Bh. G. (6-31) says: "The Yogin' who, established in unity, worshippeth me, abiding in all beings, dwelleth in me, whatever may be his mode of existence." The Vish. Pr. says: "I am Hari, all this is Janārdana; except Him there is nothing else, be it cause or effect; he that has such a mind suffers not from pains caused by the pairs of opposites, and those produced by transmigratory life."

(Manu Smr., 2-200) says: "Where there is detraction or even blame of his Guru, he must stop both ears, or go from thence elsewhere." Vyāsa Smriti says: "Brahman

itself manifests as the teacher." Kātyāyana says : "Rather remain in the centre of a glowing fire, than among men who are indifferent to meditation upon S'auri (Vishnu)." Hence, one should avoid places where people speak insultingly of Vāsudeva. The S've. Up. (6-23) says : "If these truths be told to a high-minded man who feels the highest devotion for God, and for his Guru as of God, then they will shine forth." So the conclusion is that we must cultivate supreme devotion to Hari and the Guru. (Vish. Pr., 6-8) says : "By repeating His name even unconsciously, a person is instantly freed from all sins (which run away from him) just as wolves do from fear of lion." Whether knowingly or unknowingly the repetition of the names of Vāsudeva is made, it dissolves all sins as water, the salt. If He is remembered even once, the terrible sins of Kali that inflict pains on men in hell, vanish then and there. Govinda, once remembered, burns quickly the accumulated sins of men committed during hundred births, just as the fire, bales of cotton. That tongue which does not speak out Govinda ! Govinda ! Govinda !, is a serpent in the cavity of the mouth. That tongue which does not recite day and night the glorious attributes of Govinda, is a creeper of sin planted in his mouth in the form of tongue. He who pronounces the two letters forming the word Hari, once, has prepared himself to proceed on his tour to Moksha. One salutation to Krishna well made is equal to ten horse sacrifices duly completed ; even the sacrificer is reborn, while the worshipper of Krishna is not." From the above we see that even in the absence of devotion and earnestness, the recitation of the names (of Vishnu) destroys all sin ; more so if the recitation is accompanied by devotion and earnestness.

The S'ruti says : "First one thinks out by the mind and next he argues by the tongue ; (Tai. Sam., 6-1-7) : "Whatever one thinks out by the mind, that he gives out by the tongue." From the above S'rutis we find, that

recitation of names includes also thought and meditation. In the Vish. Purāna, Parās'ara concludes thus, "The man who fixes his mind on Vishnu goes not to hell. He who meditates upon Him regards even heavenly enjoyments as an impediment; and he whose mind and soul have entered unto Him thinks little of the world of Brahmā even; for, when present in the minds of those whose intellects are free from soil, He confers upon them eternal freedom. What marvel, therefore, is it that the sins of one, who repeats the name of Achyuta, are wiped away!" The Revered Vedavyāsa concludes in the Mahābhārata thus: "After a thorough and exhaustive examination of all S'āstras and after repeated thought on the subject, I have come to the sole conclusion—that one should ever meditate upon Nārāyana." Mahes'vara also says in his Kailāsayātrā in Harivams'a thus: "You, preserving always your Satva aspect, meditate upon Hari alone, O Vipras, always recite the Om, and meditate upon Kes'ava." Having all these in his mind Vyāsa said (*supra* verse 8) "This Dharma, seems to me, superior to all others."

Vyakhya. By drinking the water (washed) of the feet of whose, the pure-minded men, giving up all the actions, deciding that 'I am the supreme Brahman,' which is in the form of truth, wisdom, and bliss, and except which there is none, cross the great ocean of Endless Samsāra; Him, the great precepter, the Lord of all, I ever worship, in order to obtain immortality.

II. The meaning which was given to each of the thousand names of Vishnu, in the Bhāshya (of S'rī S'ankara and others) is collected in entirety and given now by a verse (for each name).

1. *Vis'va* (Universe) or the cause of the Universe, Brahman, Omkāra, world, or the creator of it, or indweller or involver of all in him.[1]

[1] The commentator on the above says that he consulted the Bhāshya of S'rī S'ankara, four commentaries in verse form, and two

2. The all-pervading (Vishnuh). (258 and 657.)

Six questions beginning with "which is the only Deity" and ending with "by reciting which one is freed" were asked (in Verses 2 and 3 above) and the word Brahman involved in the answers to those questions as contained in the verses beginning with "that from whom" (Verse 11) has been commented upon by us as representing the word Vis'va. Anticipating a question as to what is Vis'va, the word Vishnu is introduced. The Rigveda (1-156-3) says: "Cognizant of his greatness, celebrate his name; may we, O Vishnu, enjoy thy favour." This and many similar passages show that the recitation of the names of Vishnu confers right knowledge. The derivative meaning is, He that pervades as from the root *Vish.* to pervade. Hence it means that He is unlimited by Space, Time, and Substance. The S'ruti (Nārā. Up., 1-13) says: "Nārāyana pervades the whole (Universe) externally and internally."

Or the word 'Vishnu,' takes its derivation from the root *Vis'* to enter or permeate. The Vish. Pr. (3-1) says: "Because this whole world has been pervaded by the energy of the great Soul, he is named Vishnu, from the root Vis' to 'enter' or 'pervade'." "As I have pervaded the horizons, my glory stands foremost, and as I have measured by steps (the three worlds), O Pārtha, I am named 'Vishnu'." So says the Mahābhārata (S'ānti Parva 342).

2. *Vyā.* Vishnu: his nature is omnipresence, or his rays are spread everywhere, or he stepped the earth and heaven (in his dwarf incarnation), or he, after creating, entered into them.[1]

small Vyākhyās, and made his glossary especially with the view of explaining the grammatical forms of the names, which were not dealt with by his predecessors.

[1] Now the reader of this will clearly understand that this commentator only gives the meaning which our great Āchārya has spoken out. Hence to avoid repetition I will give out only where,

3. Vashatkārah (a technical word through which oblations are offered in fire to Gods).

He on whose account Vashatkāra is offered ; or that sacrifice in which Vashatkāra is offered. The S'ruti (Tai. Sam., 1-7-4) says : "Sacrifice indeed is Vishnu."

"Or because He pleases the gods by himself being the Soul of Vashatkāra and other Mantras ; or Vashatkāra is the name of a deity." The S'ruti says : "The Lord Prajāpati and Vashatkāra." The Smriti also (Vishnu Smriti, verse 35 and Yajurveda Sam., I, 5, 10) : "He who is invoked in sacrifices by such Mantras as the four syllabled A-S'rā-va-ya, the four syllabled A-Stu-s'rau-shat, the two syllabled Yaja, the five syllabled Ye-ya-jā-ma-he, and the two syllabled Vau-shat, let that Vishnu be pleased with me."

4. The Lord of the past, present and future. (Bhūta bhavya bhavat prabhuh.)

Lord : Because His greatness consists in His having an absolute existence unassociated with any idea of time.

5. The evolver of Beings (Bhūtakrit).

He creates all beings, assuming the quality of Rajas in the form of Virinchi (Brahmā) ; 'Bhūtakrit' also means that he destroys (Krit to destroy) the beings (Bhūtas) in his Tāmasa aspect as Rudra.

6. The sustainer of Beings (Bhūtabhrit).

He supports (bhrit) or protects all beings in his Sātvika aspect.

7. The absolute existence (Bhāvah).

He expands himself as the Universe ; or remains as pure existence alone.

the commentator adds other Āchāryas' explanations. By other Āchāryas, he means S'rī Parās'ara, Bhatta, whom I have identified in the exact quotations from his Bhāshya, and many others, which I was not able to find in S'rī Parās'ara owing to want of materials.

8. The Self of Beings (Bhūtātmā).

Self: the inner ruler of beings. The S'ruti (Br. Up., 5-7-4) says : "This is thy Self, the inner Ruler and immortal Being."

9. The generator of Beings (Bhūtabhāvanah).

He generates or nourishes beings. (14)

10. Pure Self (Pūtātmā).

The reader might infer from the names Bhūtakrit, etc. (Nos. 6 to 9) that He is attached to gunas (Satva, etc.). To remove this misconception this name is here introduced.

The S've. Up. (6-11) says : "He is pure and devoid of qualities." His attachment to these gunas is brought about by his own wish.

11. The Supreme Self (Paramātmā).

Paramātman is he who is beyond cause and effect, eternal, pure, absolute consciousness, and free.

12. The Supreme Goal of the emancipated. (Muktānām paramā gatih).

Because those that attain Him never return (to birth). Lord (Bh. G., 8-16) says : "He who cometh unto Me, O son of Kuntī, verily knoweth birth no more."

13. The unchanging. (Avyayah). (31-429 and 900)

Avyaya means indestructible. The Br. Up. (6-4-25) says : "He is undecaying and immortal."

14. Purushah (Person). (406)

He that reclines (*S'ete*) in the body (*Pūr*). Mahābhārata says : "Since the Great Soul pervades through and resides in this holy city (the body) with nine gates possessed of these organs (senses, etc.), he is called Purusha." By a permutation of the letter 'a' into 'ā,' it would give this meaning, *viz.*, He who existed (āsīt, *as* to exist) before

(pūr) everything. The S'ruti (Tai. Ar., 1-23) says : "I indeed existed here before. As he existed before, he is called Purusha." Or because he resides (shad) in the excellent ones (Pūru), or because he bestows (San to give) rewards (Pūru, reward), or because destroys (Sya to cut) the forms or worlds (Pūru) during Pralaya, or he pervades (Pūr) and resides (Sad) in everything. The fifth Veda (Mahābhārata Udyo., 70-11) says : "He is named the Supreme Person since he pervades and resides (in everything)."

15. The witness (Sākshī).

Because he cognises by his own wisdom (Bodha) everything directly with no veil between. According to the Pānini Sūtras the word 'Sākshī' is derived from sa+akshi meaning the direct cogniser.

16. The knower of the field (Kshetrajnah), 16 and 17 are one in *Ku.*

Because he cognises (Jna) the vehicle (Kshetra). Lord (Bh. Gītā, 13-2) says : "Understand Me as the knower of the field."

17. The undecaying (Aksharah).

The same (Kshetrajna) is the undecaying Supreme Self. Or 'Akshara' from the root *as* to enjoy. The word 'only' (*Eva*) in the text denotes that there is no real distinction between the Kshetrajna (the knower of the field) and Akshara (the undecaying), as the S'ruti (Chchā. Up., 6-8-7) "That art thou"; and the word 'and' (cha in the text) indicates that the only difference between the two lies in the former being phenomenal; its permanence as understood by the world at large is not supported by authorities. (15)

18. The union (Yogah).

"The realisation of oneness of the Individual and the Supreme Spirit, by keeping under control the senses of

knowledge together with the mind, is called Yoga." He (Vishnu) is the Yoga because he is to be reached by means of it.

19. The leader of those that know Yoga. (Yogavidām netā.)

Those that enquire into, realise, or acquire Yoga, are called the knowers of Yoga; He is their leader because He takes care of the concerns of the wise ones. Lord (Bh. Gītā, 9-22) says: "To those that are always devout, I secure gain and safety."

20. The Lord of Pradhāna and Purusha (Pradhāna-purushes'varah).

Pradhāna is Prakriti, or Māyā, Purusha is Jīva, He is the Lord of both.

21. He that has the form of a man-lion (Nārasimhavapuh).

Whose limbs are as those of man and lion.

22. United to Lakshmī (S'rīmān). (178-220 and 613)

S'rī (Lakshmī) eternally abides on his chest.

Vya. Though the Lord has the body of the man-lion, there is no diminution of his beauty (S'rī).

23. Kes'avah. (648)

Whose hairs (Kes'a) are beautiful (va), the termination 'va' being used in the sense of 'praise'; or *Ka* means (Brahmā) *A* (Vishnu), and *Is'a* (Rudra), hence Kes'a denotes the Trimūrtis (the three manifestations) who are under His control (vas'a); or because He slew the Asura named Kes'in. In the Vishnu Pr. (5-16-23) Nārada says to Krishna: "Because thou hast slain the impious Kes'in, thou shalt be known, in the world, by the name of Kes'ava." (*Vide* name 648.)

24. Best of men (Purushottamah).

According to Bh. Gîtā (15-18) : "Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed 'Purushottama'." (S'lo. 16)

25. The all (Sarvah).

The revered Vyāsa (Mahā. Ud., 70-12) says : "As He is the origin and end of all whether existent or otherwise, and as He, at all times, cognises all, He is called 'Sarva'."

26. The destroyer (S'arvah).

As He involves all beings at the time of involution of the Universe, or causes (all beings) to involve (in Himself).

27. The Pure (S'ivah). (600)

He is Pure, being free from the three qualities. Harî alone is praised by 'S'iva' and other names, there being no difference between him and them. So says the S'ruti (Nārā. Up., 13) : "He is Brahmā, He is S'iva."

28. The constant (Sthānuh). (120 and 427)

29. The source of beings (Bhūtādih).

As he is the first cause of all beings.

Vya. He is loved or accepted (ādāna) of all beings.

30. The resting place (Nidhih). Some āchāryas make 30 and 31 one name.

Of all beings during Pralaya.

31. The Unchangeable (Avyayah).

The aforesaid name 'Nidhi' (No. 30) is qualified by the name 'Avyaya,' *i.e.*, He is the Unchangeable Resting Place.

32. The manifestation (Sambhavah).

He manifests Himself in a suitable form by means of will. Lord (Bh. Gîtā, 4-8) says : "For the sake of firmly establishing Dharma, I am born from age to age." Again : "Free from the misery of passing through the womb, I

manifest myself, through my own desire for destroying the wicked and protecting the good."

33. The distributor (Bhāvanah).

He distributes the fruits of action to all Jīvās. It is described (in Br. Sū., 3-2-38) : "From Him the fruit (of actions comes) as it is possible" ; as the distributor of all results.

34. The sustainer (Bhartā).

Of the Universe as its Lord.

35. The birth place (Prabhavah).

Or he is of superior origin.

36. The most powerful (Prabhuh).

Showing it forth in all his actions.

37. The great (Īs'varah). (74)

His greatness is unlimited. The S'ruti (Br. Up., 6-4-22) says : "He is the Lord of all." (S'lo. 17)

38. The self-born (Svayambhuh).

Manu (1-7) says : "He manifested himself" ; because he is foremost of all ; or *self-born* : He is both the person who is above others as well as others. The S'ruti (Īs'a. Up., 8) says : "He is Omnipresent, Self-existent." Or the word 'Svayambhū' means the Supreme Lord, as he is independent and not subject to any other. The S'ruti (Kath. Up., 4-1) says : "The Self-existent pierced the openings of the senses."

39. The bestower of good (S'ambhuh).

On his devotees.

40. The Sun (Ādityah). (563)

Sun here means the Golden Person in the disc of the Sun (see Chchā. Up., 1-6-6) ; or *Sun* : Vishnu who is one among the twelve Ādityas ; (Bh. Gītā, 10-21) says : "I am the Vishnu among Ādityas" ; or because he is the consort

of Aditi the undifferentiated Mother Earth. The S'ruti (Tai. Sam., 5-1-7) says : "She is Aditi." (Tai. Br., 3-1-2) : "The Divine Earth the wife of Vishnu" ; or as the one Sun reflects himself as many in several vessels of water, so the one Atman shows as many in the various bodies, hence this resemblance to the Sun.

41. Lotus-eyed (Pushkarākshah). (556)

42. Of mighty sound (Mahāsvanah).

Or the holy sound, or being the S'ruti, the word of God. The S'ruti (Br. Up., 4-4-10) : "Thus, O Maitreyi ! has been breathed forth from this great Being what we have as Rigveda, Yajurveda."

43. Devoid of birth and death (Anādinidhanah).

44. The supporter (Dhātā).

He supports the worlds in the form of Ananta (Ādis'esha) and others.

Vya. Dhātā is in the form of Brahmā as he conceives (Dhātri) all.

45. The dispenser (Vidhātā). (484)

He is the dispenser of the fruit of action and inducer of actions ; or Vidhātā means the supporter (Dhātā) of even (vi) Ananta and others.

46. The best of all substances (Dhāturuttamah).

The meaning is that he is the principle called *chit* (consciousness) which is superior to all others, earth, etc. ; or he is superior to Dhātā (Brahmā) ; or this may be taken as two different names, *viz.*, 'Dhātuh' and 'Uttamah'. Dhātu' means the *chit* which sustains the Universe of cause and effect. 'Uttama' means the highest of all on account of His having gone above all the best things.

(S'lo. 18)

47. The indefinable (Aprameyah).

Because He cannot be reached by the senses as He is devoid of sense-object such as sound, etc. ; nor through inference can He be known because He is devoid of the characteristic marks relating to inference ; nor through analogy ; for, He is without parts and hence no comparison can be made ; nor through inference from circumstances, because it is impossible to attain anything without Him ; nor through negative proof, because He is the very existence Himself as well as the witness of negation ; nor through the testimony of S'āstras, because He is devoid of any of the peculiarities that may be deduced from them. If so, how is it said that He can be known by the S'āstras ? It is thus explained : even though the Supreme Light who is the witness of proofs, etc., is beyond the reach of S'āstras, yet as they serve to remove the superimpositions and whatever that is not of His nature, they are said to reveal Him who cannot be defined, being the witness.

48. The lord of the senses (Hrishīkes'ah).

'Hrishīka' : senses, and 'Īs'a,' Lord, *i.e.*, he assumes the form of Kshetrajna ; or he who controls the senses, the Supreme Ātman ; or He who in the form of sun and moon (Hrishī) delights the world by his (Kes'a) rays. The Mokshadharma (Mahā. S'ānti., 343, 62 and 63) says : "The sun and moon through their rays known as Kes'a always uphold the Universe as it is by awaking it and causing it to sleep. By such awaking and causing to sleep, the Universe is delighted. It is in consequence of these acts of Agni and Soma who uphold the Universe, that I have come to be called by the name of Hrishīkes'a, O son of Pāndu ! Indeed, I am the boon-giver Īs'āna, the creator of the Universe."

49. Lotus-navelled (Padmanābhah). (196 and 346)

Lotus (symbolises) the source of all the Universe, which (source) is in his navel. The S'ruti (Tai. Sam., 4-6-2) says : "In the navel of Aja (Brahmā) all this is established."

50. The lord of the immortals (Amaraprabhuh).

51. The creator of the Universe (Vis'vakarmā).

Or whose act is the Universe ; or He is called Vis'vakarmā being possessed of wonderful powers of creation ; or from His resembling Tvashtā (the celestial architect).

52. The thinker (Manuh).

The S'ruti (Br. Up., 5-7-23) says : "There is no thinker except Him." Or 'Manu' means a Mantra or a Prajāpati (Progenitor).

53. The reducer (Tvashtā).

Of all Beings during involution of the Universe.

54. The biggest (Sthavishthah). (436)

Vya. He is the cause of the expansion of the grossest matter.

55. Old and firm (Sthaviro dhruvah).

Old : The Rigveda (7-100-3) says : "For illustrious is the name of the old one." Or 'Sthavira' means age. (A man aged 70 is called Sthavira) ; and 'Dhruva' means stable. (S'lo. 19)

56. He who cannot be grasped (Agrāhyah).

By the organs of action. The S'ruti (Tai. Up., 2-4) says : "From whence all speech, with mind, turns away unable to reach it."

Vya. He is not to be grasped like clay by the potters, as the S'ruti declares : "There is none over Him."

57. Ever-existing (S'ās'vatah).

Because He exists at all times. The S'ruti (Nārā. Up., 13) says : "He is ever-existing, S'iva, and Achyuta."

58. Krishnah. (550)

'Krishna' means existence, intelligence, and bliss. Vyāsa (Mahā. Udyoga., 70-5) says : "The word Krish means existence, and 'na' means bliss. The Union of these two

is called the eternal Brahman, Krishna." Or because of his dark-blue complexion he is known as Krishna. The Mahābhārata (S'ānti., 343) says : "As my colour is dark-blue, I am called Krishna, O Arjuna."

59. Red-eyed (Lohitākshah).

The S'ruti (Tai. Ar., 4-42) says : "Let that supreme Lohitāksha (protect) me."

60. The destroyer (Pratardanah).

Of Beings during Pralaya.

Vya. The S'ruti says (Kath. Up., 2-24): "To him the Brāhmana and Kshattriya classes are food"; and the Vedānta Sūtras also say (1-2-9) : "He is the eater of the movable and immovable ones."

61. Well-endowed (Prabhūtah).

With wisdom, greatness and other qualities.

Vya. He is full even after the destruction of all (in the great Involution).

62. The base of the three regions (Trikakubdhāmā).

Viz., the Upper, the Lower and the Middle.

63. The Holy (Pavitram).

'Pavitra' : the Rishi (Seer) or Deity that purifies, or He who is the means of purification.

64. The beneficient and the best (Mangalam param).

The Vishnu Pr. says : "That Brahman is known as beneficence which wards off all evils and brings on series of benefits to men on being merely remembered by them."

The best of beings, *i.e.*, Brahman which is supreme beneficence. (20)

65. The Ruler (Īs'ānah).

Of all Beings.

66. The Mover of Prānas (Prānadah).

(321, 408 and 956)

The S'ruti (Tai., 2-7) says : "Who then could live, who could breathe" ; or because he takes away (*Dya* to kill) the life (Prāna) in the form of Death, or purifies or destroys the Prānas (breaths).

67. Prānah. (67, 320 and 407)

The individual Self or the Supreme Self. The S'ruti (Kena. Up., 1-2) says : "He is the life of lives," or the Principal Life (Mukhya Prāna).

68. The eldest and the excellent (Jyeshtah s'reshtah).

As the S'ruti (B. Up., 8-1-1) says : "The Prāna is the eldest and the excellent," and also (Br. Sū. 2-4-8) says : "He is the excellent," it may mean the chief Prāna ; or Jyeshtha, being the universal cause, and S'reshtha being above all others.

69. The Lord of Beings (Prajāpatih). (197)

Vya. He is the over-lord of Prajās, the Nitya sūris.

70. Hiranyagarbhah. (411)

Brahmā (the creator) is called Hiranyagarbha as being the dweller in the golden egg, and (Vishnu) is his Self. The S'ruti (Tai. Sam., 4-1-8) says : "At the beginning Hiranyagarbha came into existence."

71. Having the Universe in His womb (Bhūgarbhah).

Vya. Bhu=the Earth, the divine consort of Hari *garbha*=the protector.

Kā. The S'ami (Arani) wood has in its womb the fire, that has in its womb its enemy (the water) ; it has in its womb (the earth) ; may Vishnu (the Creator of fire, water and earth) be pleased to me ! (might be in Bhishmastava in the Mahābhārata).

72. The husband of Lakshmī (Mādhavah).

(167 and 735)

Or, he who is cognised through Madhuvidyā (Br. Up., 4-5).

Or Vyāsa (Mahā. Udyo., 70-4) says : "O Bhārata ! know, Mādhava[1] by silence (Mauna), by meditation (Dhyāna); and by Yoga."

73. The Slayer of Madhu (Madhusūdanah).

The Mahābhārata says: "The Supreme Purusha (Vishnu) slew also the great Asura Madhu born to Karnamis'ra, in compliance with the request of Brahmā, hence the Sages, the Devas, the Asuras and men call Janārdana by the appellation of 'Madhusūdana'." (S'lo. 21)

74. The all-potent (Īs'varah.)

Vya. The possessor of Eight Siddhis, animā, etc.

75. The valiant (Vikramah).

76. The Bowman (Dhanvī).

Lord (Bh. G., 10-31) says : "I am S'rī Rāma among the wielders of the bow."

77. Of powerful memory (Medhāvī).

Able to grasp several ideas of different subjects, at a time.

Kā. Sarasvatī is the tongue of the Lord.

78. Of great strides (Vikramah).

As he traversed the Universe, or because he rides (krama) the bird (vi) Garuda.

79. The walker (Kramah).

The Manu Smr. (12-121) says : "Vishnu with regard to motion . . ."

Vya. He steps into the world with his eternal prosperities.

80. The unexcelled (Anuttamah).

The S'ruti (Nārā. Up., 12) says : "There is nothing, above or below, equal to Him." (Bh. G., 11-43) also says :

[1] Here ma stands for Mauna, dha for meditation and va for Yoga.

"For Thy equal exists not, whence another superior to Thee?"

81. The unassailable (Durādharshah).

By the Daityas.

82. Knower of actions done (Kritajnah). (532)

Good or bad of men; or grateful as he confers emancipation on those that offer him (in worship) even such insignificant objects as a leaf or a flower.

83. The effort (Kritih).

The human effort or the act itself. As the universal Soul, he is considered as being at the bottom of every act.

84. Centred in his own glory (Ātmavān).

The S'ruti (Chchā. Up., 7-24-1) says: "Where doth that immensity abide, my Lord! It abideth in its own glory." (S'lo. 22)

Vya. Ātmas are Dāsas-servants, *vat*=the possessor.

Kā. He possesses those Souls (Ātmans) who give up the idea that their bodies are (Ātman).

85. The Lord of Devas (Sures'ah).

He is the Lord of those that confer good.

86. The refuge (Saranam).

As he destroys the misery of the miserable.

87. Bliss (S'arma).

Being Supreme Bliss.

88. The Universal Cause (Vis'varetāh).

89. The source of all beings (Prajābhavah).

90. The day (Ahah).

Because He is the Light.

He does not (*a*) destroy (*ha*) the people who are His.

91. The year (Samavatsarah). (422)

Vishnu in his aspect of time.

Vya. To protect the good men he lives (*Vas* to live).

92. The serpent (Vyālah).

Difficult to be caught hold of—as is a serpent.

Vya. Difficult to control as a rogue Elephant *Vi-a-la.* He identifies himself specially (*Vi*) (*La*) with his devotees.

Kā. He is the chief destroyer of the Universe.

93. Consciousness (Pratyayah).

The S'ruti (Ait. Up., 3-3) says: "Consciousness (Prajnāna) is Brahman."

94. Omnispective (Sarvadars'anah).

Because he is omnipresent. The S'ruti (Nārā. Up., 1 and 13) says: "Having eyes on all sides; He that has a universal eye.". (S'lo. 23)

95. Unborn (Ajah). (204 and 521)

The S'ruti (Rig., 1-81-5) says: "He was neither born nor is he going to be born." The Mahābhārata (S'ān., 343) says: "I was not born, nor am I to be born, nor have I any possibility of future birth; I am the Kshetrajna of all beings; hence I am called unborn."

Vya. He destroys all the hindrances of the devotees who want to reach him.

96. The Lord of all (Sarves'varah).

The Lord of all Lords. The S'ruti (Br. Up., 6-4-2) says: "He is the Lord of all."

97. The perfect (Siddhih). (819)

Being eternally perfect.

Vya. He is in favour of Nitya sūris (Eternal devotees).

98. Attainment (Siddhih).

The Svarga, etc., are useless as they are perishable, and the only imperishable thing is He who is the wisdom in all substances and who has a transcendental form.

99. The beginning of everything (Sarvâdih).

Because he is the origin of all beings.

Vya. He is the cause of all human aspirations.

100. Achyutah. (100, 319 and 552)

He was not shaken and is not and will not be shaken from his own glory; hence the name Achyuta. The S'ruti (Nârâ. Up., 13) says: "He is eternal, calm and unswerving (Achyuta)." Lord also (Mahâ. S'ân., 343) says: "I did not swerve from my path at any time before; hence I am called Achyuta by that act."

Thus ends the first hundred.

SECOND HUNDRED

101. Dharma and boar (Vrishâkapih).

Dharma is known as (vrisha) by its act of pouring out all desired objects; the 'boar' (kapi): as he protected (*pâ to* protect) the Earth from the (great) waters (*ka*, water). The Mahâbhârata (S'ân. 343) says: "Kapi means the great boar and vrisha means Dharma. Hence, the Progenitor Kâs'yapa calls me by the appellation Vrishâkapi."

Kâ. The destroyer of the misery of Indra. (*Vrisha*)= Indra; *Aku*=sins and *Pi*=absorb and remove.

102. Of undefinable nature (Ameyâtmâ).

103. Devoid of all contacts (Sarvayogavinisritah).

The S'ruti (Br. Up., 6-3-15) says: "This Person, indeed, is unattached." Or he is beyond the reach of the various systems of Yogas taught in the S'âstras. (24)

104. The dweller (Vasuh). (270 and 696)

Or 'Vasu' means one of the (eight) Vasus as described (in Bh. G. 10-23) "I am Pâvaka among the Vasus."

Vya. He dwells in the heart of the sages (Sadhus), the righteous (Nyayins) and the purified ones (S'ântas).

105. Of great mind (Vasumanāh). (697)

'Vasu' (great), here meaning wealth, signifies excellence or superiority; his mind is not polluted with the afflictions of desire, aversion, and with the pairs of pride, etc., hence 'of great mind'.

Ka. Whose mind is auspiciousness itself.

106. The true (Satyah). (212 and 869)

Being Paramātman, the reverse of the unreal. The S'ruti (Tai. Up., 2-1), says: "Brahman is existence, knowledge, and infinite"; or who is with and without form. The S'ruti (Tai. Up., 2-6) says: "He is endowed with form and devoid of form." Or *Satyam*: 'sat,' Prāna, 'ti,' food or matter and 'yam' the sun; he is 'satya' because his form is made up of Prāna, matter and the sun. The S'ruti says: "'Sat' means Prāna, 'ti' food, and 'yam' the sun"; or because he is virtue in the holy men (sat).

107. Of equal-mindedness (Samātmā).

Whose mind is undisturbed by love or hatred; or He is same (Sama) in all beings (Ātmās). The S'ruti (Kau. Up., 3-9) says: "One should understand that the Self is the same (in all)."

108. Unlimited (Asammitah) (measured Sammitah).

By every other thing.

Vya. Sammita=measured, *i.e.*, one who is below sixteen years (referring to Raman's story, 1-20-2).

109. Equal (Samah).

At all times, as he is free from all changes. Or United to Lakshmī. ('Sa' with, and 'mā' Lakshmī, *i.e.*, he is ever with Lakshmī.)

Vya. Though there was not previous experience, yet (a devotee) calls him 'He'.

110. Of fruitful worship (Amoghah). (154)

He fulfils every desire, when worshipped, praised, or remembered, and never leaves aspirations unfulfilled ; or because His will is always unobstructed. The S'ruti (Chchā. Up., 8-1-5) says : "Truthful is his wish and Truth is his resolve."

111. Pervading the lotus in the heart (Pundarīkākshah).

'Pundarīka' means the lotus in the heart, and 'aksha' : to pervade through it, or seen in it. The S'ruti (Nārā. Up., 10) says : "There is a lotus in the centre of the city (body)," or with lotus-like eyes.

112. Of righteous action (Vrishakarmā).

'Vrisha' means Dharma and 'Karma' action.

Vya. One, seeing the *Setu* (bridge) of the sea (constructed by S'rī Rāma), becomes free from the sin of Brahmanicide. So says the Smriti.

113. Incarnated for the sake of righteousness (Vrishākritih).

Lord (Bh. Gītā. 4-8) says : "For the sake of establishing Dharma, I am born in every age." (S'lo. 25)

Vya. We see from the Smritis that Rāma was in the form of Dharma personified.

114. Rudrah.

As he causes beings to cry ('*Rud* to cry') when he destroys them at the time of involution. Rudra may mean he confers ('Rā' to give) good ('Rud'), or he destroys (Dra) the misery and its cause (Ru).

115. Myriad-headed (Bahus'irāh).

The S'ruti (Tai. Ar., 3-12) says : "He is thousand-headed."

116. The supporter (Babhruh).

Of the worlds.

Babhruh=Earth or Ādis'esha who supports the Earth.

117. The universal cause (Viśvayonih). (149)

118. Of holy names (Śuchiśravāh).

Whose names are worthy of being heard.

Vya. He hears only the pure hearings.

119. Immortal (Amritah).

Because he has no decay or death. The Śruti (Kau. Up., 3-8) says : "He is undecaying and immortal."

Vya. He gives complete satisfaction of his sweetness to the devotees.

120. Eternal and firm (Śāśvatassthānuh).

Vya. He is eternal, impossible to be approached and is to be enjoyed.

121. Of excellent symbol (Varārohah).

'Vara' excellent and 'āroha' symbol ; or 'Varāroha' means the Supreme Goal ; because those that ascend (āroha) to it never return. The Śruti (Chchā. Up., 8-15-1) says : "He does not return." The Smriti also (Bh. G., 8-21) says : "By reaching whom men do not return . . ."

122. Of great knowledge (Mahātapāh).

Because (the capacity of) his knowledge (Tapas) to evolve is very great (Mahat). The Śruti (Mun. Up., 1-1-9) says : "Whose Tapas is of the nature of knowledge" ; or whose glory and greatness are supreme. (Ślo. 26)

123. All-pervading (Sarvagah).

As the (universal) cause.

124.[1] Omniscient and effulgent (Sarvavidbhānuh). (284)

Effulgent : The Śruti (Mun. Up., 4-10) says : "When He shines, all shine after Him." The Smriti (Bh. G., 15-12) also says : "That splendour which is in the Sun . . ."

[1] 124 makes two names.

125. Routing the armies (of the Daityas) on all sides (Vishvaksenah).

By merely getting himself ready for the fight.

Vya. *Vishvak*=on all sides, *Sena* : *Ina*=Lord, *i.e.*, he is always with his devotees who are to be protected.

126. The oppressor of men (Janārdanah).

Men : " wicked men. Or he who sends to hell ; or he whom men (Jana) pray (ardana) for all kinds of prosperity and eternal happiness."

Vya. He is the promulgator of the Vedas.

127. Scriptures (Vedah).

Lord (Bh. G., 10-11) says : " Out of mere compassion for them, I, abiding in their Self, destroy the darkness born of ignorance, by the luminous lamp of wisdom."

128. The knower of Vedas (Vedavid).

As they are. Lord (Bh. G., 15-15) says : " I am the author of the Vedānta, as well as the knower of the Vedas." The Mahābhārata says : " All the Vedas, all the Vidyās, all the S'āstras, all the Yajnas, and all offerings, are Krishna ; those Brāhmanas that know Krishna in reality, have performed all the sacrifices."

129. The perfect (Avyangah).

In his wisdom, etc. ; or it means the unmanifested. Lord (Bh. G., 2-15) says : " He is unmanifested."

130. With the Vedas as his parts (Vedāngah).

Vya. The S'ruti (Tai. Br., 3-55) says : " The one who does not know the Vedas knows not the omnipresent one."

131. Spreading the knowledge of the Vedas (Vedavid).

Vya. He understands by the Vedas hundreds of Dharmas, which are to be learned.

132. All-seer (Kavih).

The S'ruti (Br. Up., 5-7-23) says : "There is no seer except Him." (Īs'a. Up., 8) : "The Seer, Intelligent . . ." (S'lo. 27)

133. The Lord of the worlds (Lokādhyakshah).

He is mainly the witness of all worlds.

Vya. He is the Superintendent of the administration of justice.

134. The Lord of the Devas (Surādhyakshah).

The Devas are the protectors of the world.

Vya. He is the presiding deity of the Devas who are to be worshipped by ceremonies.

135. The cogniser of Dharma (Dharmādhyakshah).

As He directly perceives virtue and vice with the view of bestowing appropriate fruits.

136. Cause and effect (Kritākritah).

Vya. He investigates, whether one deserves or not, to be bestowed with the corresponding results.

137. Fourfold in his nature (Chaturātmā). (769)

He has four manifestations during evolution. The Vishnu Pr. (1-22) says : "Brahmā, Daksha, and others, time, and all creatures are the (four) energies of Hari which are the causes of creation. Vishnu, Manu and others, time, and all creatures are the (four) energies of Vishnu for protection. Rudra, the destroying fire, death, and all creatures are the four energies of Janārdana for universal dissolution."

138. Of four manifestations (Chaturvyūhah). (767)

Vyāsa says : "Janārdana, of excellent fame, manifests himself in four forms, Vāsudeva, etc. (Vāsudeva, Sankarshana, Pradyumna and Aniruddha) and carries on creation, etc."

139. Having four *teeth* (horns) (Chaturdamshtrah).

In his incarnation as Narasimha ; or of four horns from the similarity of the horns to *fangs*. The S'ruti (Rigveda, 4-58-3) says : "Possessed of four horns (heads)."

140. The four-armed (Chaturbhujah). (S'lo. 28)

Vya. We see he is described in the Vedas as four-armed and 'beautifully limbed'.

141. The radiant (Bhrājishnuh).

As he is the very essence of light.

142. The food (Bhojanam).

'Food' : Prakriti or Māyā, as the object of enjoyment.

Vya, He is enjoyed by the worshippers as the S'ruti says (Tai. Up., 2-7) : "He is indeed the Rasa (the essence)".

143. The enjoyer (Bhoktā). (500 and 888)

As Purusha he enjoys.

Vya. Krishna was the eater of the leaves, etc., offered by the devotees. (Bh. Gita, 9-26.)

144. The subduer (Sahishnuh). (565)

Of Daityas such as Hiranyāksha and others.

Vya. He endures all disregards shown by the devotees (of course unconsciously).

145. The first-born in the Universe (Jagadādijah).

As He manifests himself as Hiranyagarbha in the beginning of the Universe.

146. The sinless (Anaghah). (831)

The S'ruti (Chchā. Up., 8-1-5) says : "He is free from sin."

Vya. He is untainted by sin though he resides in the centre of the Samsāra (in his incarnations).

147. Excelling everything (Vijayah).

In wisdom, dispassion, greatness, etc.

Vya. No victory anywhere except him.

148. Transcending all (Jetā).

Beings, by his very nature.

149. Having the Universe as His womb (Viśvayonih).

Or he who is the all-cause.

Vya. He is the only cause of the universe.

150. The repeated dweller (Punarvasuh).

As He again and again dwells in the bodies as Kshetrajna. (Ślo. 29)

151. Upendrah.

Above Indra. The Harivamśa (76-47) says : "You are placed by the Vedas as lord and Indra over me. So the gods praise you on earth, O Krishna, as Upendra."

152. The dwarf (Vāmanah).

Because he begged of Bali in the form of a dwarf. But according to the gloss, he checked (Vāmayati) the pride of Bali, hence he is called ('Vāmana'). Vāmana is to be worshipped in that form. The Śruti (Kath. Up., 5-3) says : "Him, the dwarf, sitting in the middle (of the heart) all gods adore."

153. The tall (Prāmśuh).

As the very same (dwarf) instantly became taller than the three worlds. The Harivamśa (262-263) says : "When the water (accompanying the gift) was poured into his hands, the dwarf was no longer a dwarf. The Lord manifested His Universal form ; the earth was his feet, the sky, his head and the sun and moon his eyes." Having thus manifested His Cosmic form, He traversed the earth. Then (when he rose up high) the sun and moon came up to his chest. When he walked up the middle region, they (the sun and moon) reached his navel ; and when he was in the world of gods they were below his knees."

154. Fruitful (Amoghah).

In his actions.

Vya. His glory is unlimited.

155. Pure (S'uchih). (251)

As He purifies those that remember, praise, and worship him. The S'ruti says : " He is untouched, great and pure."

Vya. He purifies his devotees disregarding their offering or otherwise.

156. Firm (Urjitah).

Being of immense strength.

157. He who transcends Indra (Atīndrah).

In wisdom, greatness, etc., that are natural to him.

158. All-destroyer (Sangrahah).

159. The evolution (Sargah).

Being the matter evolved or the cause of evolution.

160. Of controlled self (Dhritātmā).

As his nature is changeless, ever the same, free from birth, etc.

Vya. By him all the devotees are supported by the gift of his Ātman.

161. The Director (Niyamah). (865)

Of Beings in their respective functions.

Vya. He controls Bali and others.

162. The controller (Yamah). (Slo. 30)

Vya. He directs the Earth as its indweller.

163. The Knowable (Vedyah).

By those that desire supreme good.

164. The Knower of Vidyās (Vaidyah).

165. The eternal yogin (Sadāyogī).

As He is ever in a manifested form.

Vya. He is awake in all beings.

166. The slayer of the valiant (Vīrahā). (741 and 927)

Asuras, in order to protect righteousness.
Vya. He slays those who proclaim false doctrines.

167. The Lord of knowledge (Mādhavah).

The Harivamsa says: "O Hari! thou art the Lord (Dhava) of Mā or Knowledge; hence thou art named 'Mādhava' the Master of 'Mā'."

Vya. There is a saying (Bh. G., 7-17) "I am beloved indeed of the wise."

Ka: *Mādhava*; *Ma*, meditation; *dha*, introspection; and *va*, uniting.

168. The honey (Madhuh).

Causing great happiness like honey.

169. Transcending all senses (Atīndriyah).

As he is not sound, etc., that are the objects of senses. The S'ruti (Kath. Up., 3-15) says: "He is soundless, untouched."

170. The great illusionist (Mahāmāyah).

As he subjects even the greatest illusionist to illusion. Lord (Bh. Gītā, 7-14) says: "My Māyā is very difficult to be crossed."

Vya. "I am veiled by the Yoga Māyā."
(Bh. G., 7-25.)

171. Of great diligence (Mahotsāhah).

Because creation, preservation and destruction of the Universe are carried on by his being ever ready for the same.

172. Of great strength (Mahābalah).

Being stronger than the strongest. (S'lo. 31)
Vya. He never feels tired "as he is self-established in his own glory". (Chchā. Up., 7-24.)

173. Of mighty intellect (Mahābuddhih).

Being wiser than the wise.

174. Of great energy (Mahāvīryah).

Possessed of energy of the nature of Avidyā which generates 'Mahat'.

Vya. His strength is never changed.

175. Of immense power (Mahāśaktih).

Vya. He possesses the energy of material and instrumental causes.

176. Of great splendour (Mahādyutih).

Internally and externally. The Śrutis (Br. Up., 6-3-9) say: "He is self-radiant." (Mun., 4-9): "He is the light of lights."

Vya. His light never depends on the assistance of the senses.

177. Of indefinable form (Anirdeśyavapuh). (656)

As it is impossible to define it to others 'as this or that'.

178. The Lord of all good (Śrīmān).

Vya. He possesses the six kinds of prosperities.

179. Of remarkable intelligence that cannot be measured (Ameyātmā).

By beings.

Vya. Vālmīki says: "He is unfathomable as the ocean."

180. Supporter of the great mountain (Mahādridhrik).[1]

He supported the Mandara and Govardhana Mountains respectively when the ocean was churned and when the cows were protected. (Ślo. 32)

[1] Another reading is Dhrid.

181. Of mighty bow (Maheshvāsah).

Vya. (S'rī Rāma says to his brother) "bring my bow and arrows, O son of Sumitra."

182. The supporter of the Earth (Mahībhartā).

When it was merged in the great waters.

183. The dwelling place of S'rī (S'rīnivāsah). (607)

For Lakshmī ever resides on his chest.

Vya. It is said by the Muni (Vālmīki) "He is like the shade of a tree to wise men."

184. The Refuge of the good (Satāmgatih). (450)

Good : the followers of the Vedas. To them, He is the means of attaining all the human aspirations.

Vya. His actions are beyond those of jīvas.

185. The Unobstructed (Aniruddhah). (638)

In His manifestations by any one else.

186. He who gladdens the gods (Surānandah).

187. Govindah. (539)

The Mahābhārata, Mokshadharma (S'ān., 343-41) says : "I first knew (vinda) the Earth (go) which was carried away and hidden in a cave (by an Asura), hence I am praised by the appellation 'Govinda' by Gods, and Scriptures." The Harivams'a (76-45 and 279-49) says : "I am Indra (Lord) over the Devas, thou art lord over the cows, hence the world will ever praise Thee as 'Govinda'; speech is named '*Go*,' and since thou conferest speech, O Lord, the Sages call you 'Govinda'."

Ka Go+Vid. has the following ten meanings : *Go* 1. Svarga (Heaven). He transcends the Heaven. 2. Arrows (He knows all the weapons). 3. Cattle. He is the leader of the ignorant ones. 4. Speech. He is to be known by the Vedas. 5. Thunderbolt; He has the Vajra marks on his feet. 6. Quarters; He is known in all quarters. 7. eyes; He is in

the person residing in the eyes. 8. The sun ; He is in the form of the Sun. 9. Earth ; He recovered the Earth from the Titans. 10. Waters ; His seat is in the waters.

And *Vid*, to know.

188. The Lord of the wise (Govidāmpatih).

He is the Lord of those that know speech. (S'lo. 33)

Vya. He is the Lord of the knowers of the Vedas in the form of "Hamsa" (the swan).

189. The refulgent (Marīchih).

As He outshines the most brilliant. Lord (Bh. Gītā 10-36) says : "I am the splendour of the splendid."

Vya. He reveals his form to others by incarnations.

190. The repressor (Damanah).

Of those that swerve from their assigned duties.

191. Hamsah.

As He removes the fear of Samsāra of those that meditate upon Him as 'I am He'. Or the root 'Han' means to go (to move). Hence, he that moves in all bodies. The S'ruti (Kath. Up., 5-2) says : "He is Hamsa dwelling in Heaven."

192. Of beautiful wings (Suparnah). (855)

The S'ruti (S've. Up., 4-6) says : "There are two birds, etc."

Vya. He leads (the devotees) to the other shore of the ocean of Samsāra.

193. The best of serpents (Bhujagottamah).

Vya. Ādis'esha.

194. Of auspicious navel (Hiranyanābhah).

Of golden-hue ; or having an agreeable and beautiful navel.

195. Of excellent austerities (Sutapāh).

As He is (still) performing excellent Tapas in Badarikās'rama in the form of Nara and Nārāyana. The Smriti says: "The concentration of mind and senses is called supreme Tapas."

196. Having the navel like the lotus (Padmanābhah).

Or because he shines in the centre of the lotus of the heart.

197. The father of beings (Prajāpatih). (S'lo. 34)

Vya. The Lord of Brahmā born from his navel and others.

198. Free from death (Amrityuh).

Or its cause.

Vya. "I prostrate before the death of death," so says the S'ruti.

199. All-seeing (Sarvadrik).

As he cognises through his innate light the actions of all beings, good or bad.

200. The lion (Simhah). (488)

The etymology of 'Simha' is from the root 'han' to kill.

Vya. The man-lion incarnation.

Thus ends the second hundred.

THIRD HUNDRED

201. The regulator (Sandhātā).

Because he joins men to the (respective) results of their acts.

Vya. He bestows eternal prosperities on Prahlāda and others.

202. The enjoyer (Sandhimān).

Being the enjoyer of the results too.

Vya. Prahlāda and others attribute to the Lord the form of Siddhi, prosperity.

203. He who is constant (Sthirah).

Being always the same.

Vya. He is constant in his distribution of (good results) even to the irreligious.

204. The mover (Ajah).

Or He who moves.

Vya. He appeared from the post and was not born from the womb (as was the case of Narasimha incarnation).

205. The unbearable (Durmarshanah).

To his enemies, the Asuras.

Vya. There are sayings (in the Puranas) "I can slay these, if I wish, by the tip of my fingers."

206. The ordainer (S'āsthā).

He ordains all by (means of) S'ruti and Smriti.

207. Of renowned Self (Vis'rutātmā).

'Self' characterised by truth, wisdom, etc., and He who is specially declared (in the S'rutis).

Vya. His form is known to all.

208. Destroyer of the foes of Suras (Surārihā). (S'lo. 35)

Vya. He destroyed Hiranyakas'ipu by his two hands joined, shining with the group of finger-nails.

[1] 209. The Teacher (Guruh). (493)

As He is the promulgator of all Vidyās, or as He is the generator of all beings.

Vya. He is the supreme Guru to Brahmā and others.

[1] 209 and 210 make one name.

210. The supreme Teacher (Gurutamah).

As He is the imparter of Brahmavidyā even to Brahmā and others. The S'ruti (S've. Up., 6-18) says : "He who first created Brahmā, and imparted to him the Vedas."

211. The effulgence (Dhāmā).

The S'ruti (Nārā. Up., 13) says : "Nārāyana is the Supreme Light" ; or 'Dhāmā' : abode, as he is the abode of all desires. The S'ruti (Mun. Up., 6-1) says : "The Brahman is the Supreme Abode."

212. Truth. (Satyah).

As He is the essence of Truth. The S'ruti (Nārā. Up., 79) says : "Therefore, they say, Truth is Supreme." Or He is the truth of truth. The S'ruti (Br. Up., 4-1-20) says : "The Prānas are the truth and He is the Truth of them."

Ka. He is the support of the Satyaloka.

213. Of real valour (Satyaparākramah).

214. He whose eyes are closed (Nimishah).

His eyes are closed during his Yoganidrā (Samādhi).

Vya. He never opens his eyes towards the enemies (of mankind).

215. He who is ever awake (Animishah).

Being ever wise ; or 'animisha' may mean the incarnation of Matsya (fish).

216. The garlanded (Srigvī).

He always wears the Vaijayantī garland, the symbol of the Tanmātrās, rudimental of the Elements.

[1] 217. The Lord of Vidyās and of grand intellect. (Vāchaspatih udāradhīh).

'Grand' : perceiving the meaning of words. (S'lo. 36)

[1] 217 makes two names.

218. Leader to the front (Agranih).

Leading those that are desirous of liberation to the Supreme Seat.

Vya. He leads his devotees near himself.

219. The director of the group (Grāmanih).

Of Beings.

Vya. He directs his devotees to the assembly of Nityasiddhas, ever-liberated ones.

220. He who is radiant (Śrimān).

The light which excels all.

Vya. Though he was incarnated as fish, his splendour was supreme in that form.

221. Logic (Nyāyah).

That enunciates differences and proceeds upon proofs.

Vya. He is the unshakable reason to those who want to deviate from the Śāstras.

222. The regulator (Netā).

Of the machine of the Cosmos.

Vya. He dives and brings up the sinking great souls.

223. The breath. (Samiranah).

That causes motion in beings.

Vya. His actions in his fish incarnation were excellent.

224. The thousand-headed (Sahasramūrdhā).

225. The Universal Soul (Viśvātmā).

Vya. He spreads by his knowledge and energy the Universe, as the Śruti (Puru. Sūk., 1) says : " He covers the Earth, etc."

226. The Thousand-eyed (Sahasrākshah).

227. The Thousand-footed (Sahasrapād).

The Śruti (Puru. Sū.) says : " The Purusha is thousand-headed, thousand-eyed, and thousand-footed." (Ślo. 37)

228. The turner. (Āvartanah).

Of the wheel of Samsāra.

229. Of liberated mind (Nivrittātmā). (597)

From the bonds of Samsāra.

230. He who is veiled (Samvritah).

By the Avidyā that covers nature.

Vya. He is of the splendour of the sun and beyond the darkness, so the S'ruti says.

231. The crusher (Sampramardanah).

By manifesting as Rudra, Death and the rest.

Vya. He destroys the darkness of the devotees by his knowledge.

232. The regulator of day (Ahassamvartakah).

As the Sun.

Vya. He regulates the day, time, etc.

233. The fire (Vahnih).

As He carries (Vah—to carry) the oblations to the gods.

Vya. He is the space as the S'ruti (Puru. Sūk., 4) says: "One portion of his has become the whole Universe."

234. The air (Anilah).

As He is beginningless (anādi), he is called 'anila'.

Vya. He is supreme. He is the life itself, as the S'ruti (Tai. Up., 1-7), "who will live and who will be sentient without him?"

235. The bearer of the Earth (Dharanīdharah).

As Ādis'esha and also Boar. (S'lo. 38)

236. The gracious (Suprasādah).

As He gives Salvation even to such wrong-doers as S'is'upāla and others.

237. Of delightful nature (Prasannâtmâ).

His Antahkarana (inner organ) is untainted by the qualities of Rajas and Tamas ; or He is ever-merciful; or on account of his having no desire to be satisfied.

238. The support of the Cosmos (Visvadhrik). (Srit).

Vya. Visvasrik : The creator of the Universe.

239.[1] The enjoyer of the Cosmos (Visvabhuk).

Or ruler of it.

240. He who is multiform (Vibhuh). (880)

As Hiranyagarbha and others. The Sruti (Mun. Up., 1-6) says : " He is eternal and multiform."

241. The worshipper (Satkartâ).

Vya. The worshipper of good people, as the saying is, "He, the radiant, served his Gurus, etc."

242. He who is worshipped (Satkritah).

Of the worshipped.

Vya. He becomes pleased even with a little offering of the wise. (Râmâ., I, 1-58).

243. The righteous one (Sâdhuh).

Or he accomplishes (everything), or he who fulfils a thing without the help of the necessary requisites.

Vya. He helps the good, becoming a messenger, etc., as the case may demand.

244. The disintegrator (Jahnuh).

Of men during involution, or because he leads those devoid of devotion away from the Supreme.

245. Nârâyanah.

'Nara' : Âtman ; 'Nâra' : the ether and other effects that are produced from it ; He, as their cause, pervades

[1] 239 and 240 make one.

them and they are thus his abode (ayana). Hence he is named 'Nārāyana'. The S'ruti (Nārā. Up., 13) says: "The in and out of this whole Universe, whatever we see or hear, all these are pervaded by Nārāyana." The Mahābhārata (Udy. Par. 1-1-3) says: "The categories (Tattvas) are called Nāra, as they are sprung from 'Nara' (Ātman); He is called Nārāyana as they are his abode." Or because he is the abode of the 'Nāras' during involution. The S'ruti (Tai. Up., 3-1) says: "Whom they approach, and enter." Br. Vaivarta Pr.: "As he is the seat of Nāras, he is called Nārāyana." According to Manu Smriti (1-10): "The waters are called Nāras which come out of Nāra (God). As they are originally his abode, he is called Nārāyana." The Narasimha Purāna says: "This is the real Mantra that destroys the deadly poison of Samsāra, 'Nārāyanāya Namah' (salutation to Nārāyana). This I proclaim very loudly with uplifted hands; let the ascetics with passions curbed and intellects clear listen to me."

246. Narah.

"The eternal Paramātman is named *Nara* as he leads (*nay* to lead) (every thing)," so says Vyāsa. (S'lo. 39)

Vya. *nara* means jīvas, as they are his parts. (vibhutis).

247. The unaccountable (Asankhyeyah).

To Him no number, name, form, etc., are applicable.

Vya. The jīvas are his parts.

248. Immeasurable Self (Aprameyātmā).

Vya. His Jīvas are innumerable.

249. Transcendental (Vis'ishtah).

As he transcends all.

Vya. He is distinguished, as not depending on others.

250. Framer of the Law (S'ishtakrit).

Or the protector of virtuous ones. The root *Krit* is used here in the sense of 'protection'. Roots having a common meaning are used in a special sense in certain cases. For instance, the word *kuru* in *Kuru Kāshthāni* (make fuel) means 'fetch'.

251. Stainless (S'uchih).

(250 and 251) *Vya.* As one; making the devotees, shining according to their devotion, which they are not deprived of at any time.

252. He whose objects are fulfilled (Siddhārthah).

He obtains whatever he desires. The S'ruti (Chchā. Up., 8-1-5) says: "Truthful is His wish."

Vya. Smriti says: "There is nothing either to fulfil or to be fulfilled."

253. Of accomplished resolutions (Siddhasankalpah).

The S'ruti (Chchā. Up., 8-1-5) says: "Truth is His resolve."

254. The bestower of Siddhis (Siddhidah).

On the performers according to their desert.

255. He is the means of Siddhis (Siddhisādanah). (40)

Vya. Even at the time of performance of action, the devotees feel happiness.

256. The performer of Dharma-sacrifice (Vrishāhī).

'Vrisha': Dharma; 'Aha': a sacrifice occupying twelve days, etc.

257. The showerer (Vrishabhah).

Of desired objects to His devotees.

Vya. He gives life to his devotees scorched by the fire of Samsāra.

258. Vishnuh.

According to Yāska or Vyāsa (Mahā. Udyo., 70-13) 'Vishnu' is he who traverses this Universe by three steps.

Vya. Vishnu is Sūrya. (Bh. G., 10-21) says : "I am the Vishnu among the twelve Ādityas." He identifies himself with these suns.

259. Having Dharma as steps (Vrishaparvā).

They say that those who desire to reach the supreme abode have to go up through the steps of Dharma (composing its ladder).

260. Having the womb wherein all beings are contained (Vrishodarah).

i.e., His womb pours down Beings.

Vya. The offerings of the virtuous are in his stomach.

261. The nourisher (Vardhanah).

Vya. The Smriti says : "We should be protected by thee, O king, as we are in thy womb."

262. He who expands (Vardhamānah).

Or the Universe itself.

Vya. He increases his people in everything.

263. The solitary (Viviktah).

Though He thus pervades the Cosmos yet He is exclusive.

Vya. He distinguishes himself by his supreme qualities.

264. The ocean of S'rutis (S'rutisāgarah).

That is, the S'rutis rest in him. (S'lo. 41)

Vya. The S'rutis reveal him. (Bh. G., 15-15.)

265. Of goodly arms (Subhujah).

'Goodly' in protecting the world.

266. Difficult to be borne (Durdharah). (715)

None can support and bear him who supports even the earth, etc., that support all; or he whom the Yogins (desirous of liberation) find it difficult to locate in their hearts during meditation.

267. He from whom proceeds the speech (Vāgmī).

Which pertains to Brahman.

Vya. The saying is : " He replies intelligently like Brihaspati."

268. The great Indra (Mahendrah).

He is the Lord of Lords.

Vya. He is the Lord of splendour, strength, and prosperity.

269. The giver of wealth (Vasudah).

The S'ruti (Br. Up., 6-4-24) says : " He is the consumer of food and giver of wealth."

Vya. He is equal to Kubera in charity.

270. Wealth (Vasuh).

The wealth which he gives to others is himself. Or he who veils (*vas* to cover) himself in Māyā. Or as he lives (vas) in the Ākās'a (ether) alone and nowhere else, he is named Vasu or Vāyu from the peculiarity of his abode. The S'ruti (Kath. Up., 5-2) says : "He is Vasu (Vāyu) dwelling in the atmosphere."

271. Of many forms (Naikarūpah).

The S'ruti (Br., 4-5-19) says : " The Lord appears manifold by his Māyā." The Smriti also (Vis. Pr., 2-12) says : " He is the luminaries, etc."

272. Having huge form (Brihadrūpah).

As in his incarnation of Boar, etc.

Vya. Thou hast pervaded the earth and heaven, etc. (Bh. G., 11-20.)

273. He who is the soul of sacrificial animals (S'ipivishtah).

S'ipi : the sacrificial animals, he dwells in them in the form of sacrifice (Yajna). The S'ruti (Tai. Sam., 2-5-5) says : " Sacrifice, indeed, is Vishnu." The sacrificial animals are called *S'ipis*, and Vishnu, indeed, resides in them. Or

S'ipi : rays, which he permeates. Or "*S'i* is water, it being cool (S'aitya) and fit to rest on (S'ete) ; *S'ipi* means the rays as they draw and protect the water ; and *Vishta* is the Lord of the Cosmos, who resides in these rays."

274. The illuminator (Prakās'anah).

Of all. (S'lo. 42)

Vya. He reveals his form to his devotees.

275.[1] Possessed of life-energy (Ojah).

Ojas : the vital energy ;

Valour (Tejah).

Tejas : valour and other qualities.

And effulgence (Dyutidharah). (758)

Lord (Bh. G., 7-11 and 10) says : "Of the energetic, am I the energy ; I am the light of those that possess light." *Effulgence* : of wisdom.

276. The radiant Self (Prakās'ātmā).

Vya. Even by ignorant ones his supreme nature can easily be known.

277. The burner (Pratāpanah).

Of the cosmos by his manifestations as the Sun, etc.

278. Wealthy (Riddhah). (351)

Being endowed with Dharma, knowledge, dispassion and the like.

279. Of clear pronunciation (Spashtāksharah).

As he is the syllable *Om* whose svara or rhythm is 'Udātta' or high.

Vya. He is the syllable of the Vedas.

280. The Mantrah.

The Rig, Yajus, and Sāman (the three Vedas) ; or as he is taught by the Mantras.

Vya. He protects those who think (on Him).

[1] Some make this into three names.

281. He who is the ray of the moon (Chandrāms'uh).

As he, like the rays of the Moon, brings delight to those minds that are afflicted by the scorching rays of the Sun of Samsāra.

282. Bright as the Sun (Bhāskaradyutih). (S'lo. 43)

Vya. The similarity is on account of overpowering.

283. The source of the moon (Amritāms'ūdbhavah).

When the milky ocean was churned, the Moon rose therefrom.

Vya. The S'ruti (Purusha Sūkta) says : "The moon came from (his) mind and the sun from his eye."

284. The radiant (Bhānuh).

The S'ruti (Kath. Up., 4-15) says : "When he shines."

Vya. The sun depends on him.

285. The moon (S'as'abinduh).

Nourishing all beings like the Moon. Lord (Bh. G., 15-13) says : "Having become the watery moon I nourish all the herbs."

286. Lord of the Suras (Sures'varah).

Suras : Gods and those that confer good.

287. The medicine (Aushadham.)

For the disease of Samsāra.

Vya. The Devas and Devarshis know him as the medicine for their miseries.

288. The limit of the world (Jagatassetuh.)

As he is the means of emancipation (of beings) of the world ; or as he preserves the castes and the orders of life from going into confusion. The S'ruti (Br. Up., 6-4-22) says : "He is the limit, the upholder of the worlds, so that they may not fall into ruin."

289. Of true Dharma and prowess (Satyadharmaparākramah).

True : unfailing ; *Dharma :* knowledge and other qualities. (S'lo. 44)

290. The Lord of beings past, present, and future. (Bhūtabhavyabhavannāthah).

The Lord (nātha) ; He is sought (*nāth*) by all beings, or he burns them, or he is wished by them, or he rules them.

291. The purifier (Pavanah).

Lord (Bh. G., 10-31) says : "Of purifiers I am the wind."

Vya. The mover.

292. He who causes motion (in wind, etc.) (Pāvanah).

The S'ruti (Tai. Up., 2-7) says : "From fear of Him the wind blows."

293. The fire (Analah). (711)

An : Prānas ; *La* : receives, *i.e.*, Jīva who receives the Prānas as his Self. The S'ruti (Br. Up., 5-8-8) says : "He is neither smell, nor taste," or he who never (*na*) knows enough (*ala*).

294. The destroyer of desire (Kāmahā).

In those that are desirous of salvation, or he who destroys the projects of enemies of his devotees.

295. The fulfiller of desires (Kāmakrit).

Of those of Sāttvika nature, or He who is the father of Kāma, Pradyumna.

296. The Beautiful (Kāntah). (654)

To the superlative degree.

297. He who is desired (Kāmah).

By those that seek after human aspiration.

Vya. As he possesses good qualities, all desire him.

298. He who grants (all) desires (Kāmapradah).

To his devotees.

299. The really existent (Prabhuh). (S'lo. 45)

Vya. He specially drags the eyes and mind of all by the beauty of his form.

300. The institutor of Yuga, etc. (Yugādikrit).

Or he who has started the Yugas.

Thus ends the Third Hundred.

THE FOURTH HUNDRED

301. He who brings about the cycle of Yugas (Yugāvartah).

Such as Krita and the rest, himself being time.

302. Of many illusions (Naikamāyāh).

Vya. The S'ruti says: The Indra (Brahman) is praised with his māyās (energies).

303. The great eater (Mahās'anah).

As he consumes everything during Pralaya.

Vya. The S'ruti (Kath. Up., 2-24) "To him the Brāhmin and Kshatra classes become food."

304. The invisible (Adris'yah).

To the intellect and all other senses.

Vya. His history is not to be doubted even in Pralaya.

305. Having a manifested form (Vyaktarūpah).

In physical embodiment, or being self-radiant, he becomes cognisable to Yogins.

306. The conqueror of thousands (Sahasrajit).

Of Asuras in battle.

Vya. Reclining on water (alone) for the period of one thousand Yugas, He causes to vanish (the enemies).

307. The conqueror of innumerable beings (Anantajit).

Since he, through his unlimited powers, excelled every being in war, sports, etc. (S'lo. 46)

Vya. None understands His ends.

308. The pleasant (Is'htah).

Being the highest Bliss. Or He who is worshipped in the Yajnas (sacrifices).

309. The permeated (Avis'ishtah).

As Antaryāmin (indweller) in all.

Vya. Even the ignorant ones equally wish (to see Him).

310. Loved by the learned (S'ishteshtah).

Or He loves the learned. Lord (Bh. G., 7-17) says: "For, excessively dear am I to the Jnāni, and he is dear to me"; or beloved of the wise.

311. The peacock-feathered (S'ikhandī).

As Krishna in his aspect of a cowherd boy.

Vya. *S'ikhanda* means the splendour of the supreme Lord.

312. The deceiver (Nahushah).

Of beings through His Māyā.

313. Dharma (Vrishah).

As he showers all desires he is called Vrisha. The Mahābhārata (S'an., 343-58) says: "Vrisha is explained by the lexico-graphers and likewise known in the world, O Bhārata, as holy Dharma; hence know me as Vrisha."

Vya. He consoles and cools down His tired devotees with His sweet words.

314. Destroyer of anger (Krodhahā).

In good men.

Vya. He pacified the anger of Paras'urāma in connection with kings at the request of Kās'yapa.

315. The creator or agent of anger (Krodhakrit kartā). (380)

In wicked men. *Agent* : of the Universe which is his creation. The S'ruti (Kau. Up., 4-18) says : "He who is the maker of these persons, whose work is all this, he verily is the Being to be known." Or the slayer of the angry ones (Krodhakritkartā) such as the Asuras.

Vya. This refers also to the above incident.

316. With arms on all sides (Vis'vabāhuh).

The S'ruti (Rig., 10-81-3) says : "Having arms on all sides." Or as all (vis'va) depend on him, he is called Vis'vabāhu.

317. The bearer of the Earth (Mahīdharah). (369)

Or he accepts the worship (mahī). (S'lo. 47)

318. Achyutah.

Unswerving (from his nature) being free from the six kinds of changes (*viz.*, birth, death, etc.).

319. He who is famous (Prathitah).

On account of the creation and the rest of the Universe.

320. Prāṇah.

Being Sūtrātman and as such the life-energy of all beings. The S'ruti (Ai. Ār., 2-2-3) says : "I am, indeed, Prāna."

321. The life-giver (Prāṇadah).

Of the Devas ; or he destroys (*Da* to kill) the life of Asuras.

322. The younger brother of Indra (Vāsavānujah).

As he was born to Kaśyapa by Aditi.

Vya. In the Kūrma incarnation concerning the churning of the ocean.

323. The ocean (Apām nidhih).

Lord (Bh. G., 10-24) says : " Of lakes I am the ocean."

Vya. This refers also to the previous Kūrma incarnation.

324. The mainstay (Adhishthānam).

Of Beings as the material cause of the Universe. Lord (Bh. Gītā, 9-4) says : " All beings are in me."

325. Never-careless (Apramattah).

In apportioning the fruits of Karma to the recipients.

326. Well-centred (Pratishtitah).

In his own glory. The Śruti (Chchā. Up., 7-24-1) says : " Where doth that immensity abide, my Lord ? It abideth in His glory." (Ślo. 48)

327. He who flows (Skandah).

As nectar, or because he dries up (*skand* to dry up) everything as Vāyu (wind).

Vya. He dries up the misery of His devotees.

328. The supporter of the path of virtue (Skandadharah).

329. The bearer of the yoke (Dhuryah).

Of creation, etc., of all beings.

330. The granter of boons (Varadah).

Or the objects desired ; or he who distributes money in sacrifices, being himself the sacrificer. The Śruti (Āpa. Śrau. Sū., 5-11-4) says : " The cow, indeed, is sacrificial money to give."

331. The director of the Vāyus (Vāyuvāhanah). (856)

The Vāyus are seven in number, *viz.*, Āvaha, etc.

332. Vāsudevah. (695 and 709)

He is called *Vāsu* as he veils (*vas* or *vās* to cover) (in his Māyā). *Dèva* : is he who sports, wishes to conquer, conducts, shines, creates, and moves (*vide* No. 375 infra.). In the Udyoga Parva of Mahābhārata it is said : "Like the sun with his rays, I am covering (*vāsu*) the whole Universe, and also I am residing (*Deva*) in all beings ; hence I am called Vāsudeva." (*Ibid.*, 70-3). "As I permeate all beings, as I exist (in all things) and as I am the origin of gods, I am known as Vāsudeva." The Vishnu Purāna (1-2) says : "As he resides everywhere, and in all things, he is termed Vāsudeva. All beings remain in Paramātman, and he, in all beings, hence the Omnipresent is called Vāsudeva."

333. Possessed of great rays (Brihadbhānuh).

Mahā. (Udy., 70-4) says : "He whose great rays are in the sun, moon and others, and he who illuminates the Universe through them, is called the possessor of great rays."

334. The first deity (Ādidevah). (490)

Or *Deva* : possessor of brilliance and other qualities.

335. The destroyer of the cities (Purandarah).

Of the enemies of the Devas. (S'lo. 49)

336. The unafflicted (As'okah).

He is free from the six afflictions, sorrow, etc.

Vya. He is the enemy of the pains of the body, etc. (Adhyātma).

337. He who enables one to cross (Tāranah).

The ocean of Samsāra.

Vya. He removes the pains concerning the elements (Adhibhūta).

338. The reliever (Tārah). (968)

Of fears attending conception, birth, old age and death.

Vya. He does remove the pains caused by divine things. (Adhidaivika).

339. The valiant (S'ūrah).

340. The son of S'ūra (S'aurih). (644)

Born of Vāsudeva.

341. Lord of men (Janes'varah).

The Lord of Beings.

342. The friend (Anukūlah).

Because of his being the Self of all and as none does anything which is unfavorable to himself.

343. He who incarnates hundreds of times (S'atāvartah).

To protect Dharma ; or he who, as Prāna, wends through the hundred Nādis (nerves).

344. With the lotus in his hands (Pādmī).

345. With eyes like lotus (Padmanibhekshanah). (S'lo.50)

346. Seated in the pericarp of the lotus (Padmanābhah).

Vya. His navel is like the shape of a lotus.

347. Lotus-eyed (Aravindākshah).

348. Contained in the lotus (Padmagarbhah).

As he is meditated upon in the centre of the lotus of the heart.

349. Nourisher of bodies (S'arīrabhrit).

Through food and life-energy (Prāna). Or he who supports all forms through His Māyā.

350. The great manifestation (Maharddhih).

Vya. The Gītā (10-40) says : "There is no end to my divine manifestations, O conqueror of enemies."

351. The expanse (Riddhah).

Of the Universe.

Vya. He is full of his own power.

352. The ancient Self (Vriddhātmā).

353. The great-eyed (Mahākshah).

Vya. The great Garuda is his vehicle.

354. Having Garuda on his banner (Garudadhvajah) (Slo. 51)

Vya. The name, if repeated, destroys the sins acquired in crores of births.

355. Incomparable (Atulah).

The Sruti (Sve. Up., 4-19) says : "For him whose name is the glory of the Universe, there is no likeness." The Smrti also (Bh. G., 11-43) : "For Thy equal exists not, whence another superior to Thee in the three worlds ?"

356. The Pratyagātman (Sarabhah).

Sara : bodies so called from their perishable nature (*Sīrya*) ; *bha* : to shine. Hence he who shines in them as individual soul.

357. The awe-inspiring (Bhīmah). (948)

He whom all fear ; or if the prefix 'a' is added, the name becomes 'Abhīma' causing no fear to those who follow the righteous path.

358. The knower of the (six) systems of philosophy (Samayajnah).

Or he who is well-versed in the methods of creation, preservation, and destruction ; or whose worship (Yajna) consists in the worshipper being equal in all beings. Prahlāda (Vish. Pr., 1-17-90) says : "To be equal in all is the worship of Achyuta."

359. The receiver of oblations (Havirharih). [1]

Lord (Bh. G., 9-24) says : "I am indeed the enjoyer and also the Lord of all sacrifices," or He is named *Havis*, as he is worshipped through oblations. The Sruti (Purusha Sūkta) says : "They bound the Purusha as the sacrificial animal." Hari is he who destroys the sins of men on their merely thinking of him, or he is so called on account of his yellow complexion. Vyāsa (Mahā. Sān., 343-39) says : "I

1 359 makes 2 names.

destroy (*Hari*) the sins of those who remember me, and also receive the oblations in sacrifices; my complexion also is yellowish; hence I am named Hari."

360. Known through all the methods of researches. (Sarvalakshanalakshanyah).

All methods of proof yield the same result, *i.e.*, Himself, as the one reality.

361. The consort of Lakshmī (Lakshmīvān).

As Lakshmī ever resides on his chest.

362. Victorious in battle (Samitinjayah). (Ślo. 52)

Vya. He is the destroyer of all pains of the chetanās (Jīvas).

363. Undecaying (Viksharah).

Vya. His love for Lakshmana (his brother) did not diminish.

364. The red-hued (Rohitah).

It may refer to some of his red-hued forms which he has assumed at his own will, or to his incarnation as 'fish'.

365. The Path (Mārgah). (397)

He who is sought after by those that desire liberation; or He through whom the Supreme Bliss is obtained.

366. The cause (Hetuh).

Material and instrumental.

Vya. He is the means of the desired things.

367. Dāmodarah.

He who is known through the mind which is purified (*Udara*) by means of 'Dama' or self-control and other qualities. The Mahābhārata says: "They call him 'Dāmodara,' as he is known by means of Dama (control of the senses)"; or because he (in his Krishna incarnation) was tied up by Yaśodā by means of a cord round his waist to two trees. Brahma Purāna (184-42) says: "She

(Yas'odā) tied him up fast to the two (trees) with a cord (Dāma) round his waist (Udara); hence he was named Dāmodara." According to Vyāsa (Mahā. Udyo.) "Dāma means the worlds; and as they are in his womb, the Lord is named Dāmodara."

Ka. He wears the blissful devotees of his as one does the flower garlands (Dāma).

368. All-enduring (Sahah).

Or as he supersedes all.

369. The bearer of the Earth (Mahīdharah).

In the shape of mountains. Parās'ara (Vis. Pr., 2-12-38) says: "The forests are Vishnu, also the mountains and the quarters."

370. The ever-fortunate (Mahābhāgah).

Or taking any form he likes, he eats the excellent food that falls to his share, or fortunate in his incarnations.

Vya. He possesses beauty in all his limbs.

371. He who is swift (Vegavān).

The S'ruti (Is'a. Up., 4) says: "The unmoving, the one, he who is swifter than the mind."

372. Of unmeasured appetite (Amitās'anah).

As he consumes the Universe during involution. (S'lo. 53)

Vya. He consumed the unlimited quantity of food offered to Indra by Gopas. (See Bhāgavata, 10th Book.)

373. The origin (Udbhavah). (790)

Of the Universe as its material cause, or he who is free from Samsāra.

Vya. Samsāra came to exist from him.

374. The agitator (Kshobhanah).

Of Prakriti (primordial matter) and Purusha (Jīvas) at the time of creation. The Vishnu Purāna (1-2-29) says:

"The Lord Hari mooted by his will the perishable Prakriti and the imperishable Purusha, agitates them at the time of creation."

375. Devah.

Since he sports with creation and the rest, wishes to conquer the Devas, etc., functions in all Beings, shines as the Universal Soul, is praised by holy men, and pervades all, he is named Deva. The S'ruti (S've. Up., 6-11) says: "There is only one Deva."

376. Containing S'rī in himself (S'rīgarbhah).

As S'rī or glory is within him in the shape of the Universe.

Vya. He is the seat of protection to S'rī.

377. The Supreme Lord (Parames'varah).

Lord (Bh. G., 13-17) says: "The Supreme Lord remaining the same in all Beings . . ."

Vya. Rama did shine more by receiving Sītā in marriage. (Rām., I-77-33).

378. The instrument (Karanam).

In the world-evolution.

Vya. He identified himself with the karanas, senses, mind, etc., in creation.

379. The material cause (Kāranam).

Vya. He does all through the instrumentality of the senses.

380. The doer (Kartā).

He is the instrumental cause and also independent.

381. The creator of the varied (universes) (Vikartā).

Vya. He identifies himself with the happiness and misery of others.

382. The unknowable (Gahanah).

With regard to his nature, capability or acts.

383. The concealed (Guhah).

He whose nature, etc., are concealed in Māyā. (S'lo. 54)

Vya. He is reclining in the heart (Guha).

384. Resolute (Vyavasāyah).

Being of pure wisdom.

Vya. He is the creator of the Buddhi of resolution.

385. The basis (Vyavasthānah).

Of everything; or the regulator of the Guardians of the Universe and their respective functions; of the womb-born, egg-born and earth-born life; of the Brāhmana, Kshattriya, Vaisya and Sūdra castes, and the intermediate ones; of the four stages of life, as pupil, householder, hermit and Sanyāsin, and their duties.

386. The ultimate stage (Samsthānah).

Of the elements during Pralaya; or he who is the supreme goal.

387. The conferrer of abode (Sthānadah).

In Dhruva and others according to their Karma.

388. The firm (Dhruvah).

Being imperishable.

Vya. Dhruva attained the state which it is very difficult for others to reach.

389. The Supreme Manifestation (Parardhih).

Vya. From this name forward Rāma's actions are referred to.

390. Completely plain (Paramaspashtah).

Being dependent on none for perfection and being pure wisdom.

Vya. He is plain on account of his showing his grace to all.

391. The contented (Tushtah).

Being Supreme Bliss.

Vya. He is contented with his protection given to the world.

392. The full (Pushtah).

Being omnipresent.

Vya. He is full on account of his qualities.

393. Of auspicious look (S'ubhekshanah).

In as much as he thereby gives salvation to the spiritually minded, worldly enjoyments to those that desire them, removes all doubts, breaks all the knots of the heart, burns up all karma, and roots out Avidyā. The S'ruti (Mun. Up., 2-8) says : "The knots of the heart are shattered . . ." (S'lo. 55)

394. Rāmah.

Because in him who is ever blissful the Yogins delight. The Padma Purāna says : "The name 'Rāma' stands for the supreme Brahman being the eternal Bliss and absolute consciousness in which Yogins revel." Or *Rāma* : S'rīrāma, the Son of Das'aratha, because he assumed that handsome form (of Rāma) by his wish.

395. The abode of rest (Virāmah).

Of all beings.

Vya. Brahma and others take rest in him.

396. Passionless (Virajah or Viratah).[1]

Detached in his enjoyments of objects.

Vya. Even the loss of kingdom did not drag his supreme wealth (knowledge) (Ram., III, 16, 37).

397. The way (Māргah).

Knowing which the aspirants attain to immortality. The S'ruti (Tai. Ai., 3-13) says : "There is no other way to the abode."

[1] Some make 396 and 397 one.

Ka. The Gītā (X, 35) says : I am the Mārgas'īrsha, the month of months.

398. The conductor (Neyah.)

Or because the Jīva is conducted towards Paramātmahood through right knowledge.

Vya. He fulfils the request of the Tapasvins.

399. The leader (Nayah).

400. Not conducted by any (Anayah).

There is no other leader to Him.

Thus ends the Fourth Hundred.

FIFTH HUNDRED

401. Valiant (Vīrah). (643 and 658)

Vya. He creates fear in the minds of Rākshasas. (Rām., III, 39, 14)

402. The chief of those that are endowed with energy (S'aktimatāms'reshtah).

Of Brahmā and others.

403. Dharmah.

As he supports all beings. The Sruti (Kath. Up., 1-21) says : "This Dharma is subtle" ; or because he is adored by Dharma.

404. The best of the knowers of Dharma (Dharmaviduttamah).

(Mentioned in) the S'rutis and S'mritis (which) are His expressed commands. (S'lo. 56)

Vya. He is the best of all the knowers of Dharma, Manu, etc.

405. Vaikunthah.

He who prevents (men) from going into various paths (Vikuntha). At the beginning of evolution, he unites together the elements (Bhūtas) that are distinct from one another and thus prevents their independent course. Mahā. S'ānti, 343-51, says: "I united the earth with water, ether with air, and air with fire; hence the name *Vaikuntha* to me."

406. The Person (Purushah).

The etymology of the word *Purusha* is given thus in (Br. Up., 3-4-1): "Because he as the first (*Purva*) of all of them consumed (*aushad*) by fire all sins, therefore he is called Purusha"; or because he lives (S'ayana) in the city (*Puri*). The S'ruti (Br. Up., 4-5-18) says: "He is indeed called Purusha who lives in all the cities."

407. Prānah.

Refers to Kshetrajna, or to Him who functions (in the body) as Prāna. The Vishnu Purāna says: "As breath He causes motion."

408. The destroyer of Prāna (Prānadah).

Of Beings during Pralaya, etc.
Vya. Without him even the trees, etc., become dried.

409. Pranavah (or Pranavah=Bending). (957)

That which is praised. The S'ruti says: "Therefore (the worshipper) praises (Him) by 'Om'; or He who is saluted. Sanatkumāra says: "As the Vedas salute Him, He is named Pranava."
Vya. He causes every one to praise him.

410. He that expanded (Prithuh).

As the Universe.
Vya. He is expanded by his fame.

411. Hiranyagarbhah.

Because from his vitality sprang the golden egg, the birth-place of Hiranyagarbha.

412. The destroyer of enemies (S'atrughnah).

Of the enemies of the gods.

413. The Pervader (Vyāptuh).

Of all the effects as the cause.

Vya. He shows his love to all equally whether friend or enemy.

414. Vāyuh.

As it brings the smell. Lord (Bh. G., 7-9) says : " I am the agreeable odour in the Earth."

Vya. He himself approaches all the places irrespectively.

415. Adhokshajah.

The Udyoga Parva (Mahā., 71-10) says : " At no time my vitality flows downward, hence I am named Adhokshaja." Or *Adhah* : the Earth ; *aksha* : heaven ; *ja* : born, as he was born as *Vairāja* in the middle region between the earth and heaven. (S'lo. 57)

416. Seasons (Rituh).

In his aspect as Time.

Vya. He removes the difficulties of the people by timely seasons.

417. Of good eyes (Sudars'anah).

Or whose knowledge leads to Nirvāna (salvation) ; or whose eyes resemble the petals of lotus ; or who is easily seen by His devotees.

418. The Time (Kālah).

As He counts everything. (Bh. G., 7-9 & 10-30) says : " I am the time of counting."

Vya. He is death personified to his enemies.

419. Centred in His glory (Parameshthih).

As He is accustomed to reside in the supreme ether of the heart. The Mantravarna (Âpa. Dh., 1-23-2) says : "The Parameshthi supremely shines."

420. The receiver (Parigrahah).

He is approached on all sides by his devotees, being Himself omnipresent ; or known in many ways, or he receives from devotees such offerings as leaf, flower, etc. (Bh. G., 9-26.)

421. Terrible (Ugrah).

As he causes fear even to the sun, etc. The S'ruti (Tai. Up., 2-7) says : "By fear of Him the sun rises."

422. The abode (Samvatsarah).

Of all beings.

423. The clever (Dakshah).

As He manifests himself as the Universe, or as he performs all actions dexterously.

Vya. He is to be approached.

424. The quiet (Vis'râmah).

He brings quietude to the mind of those who have fallen in the toils of great miseries arising from Avidyâ, etc., and small miseries as pride, etc., and have plunged in the ocean of Samsâra, stormy with the waves of the six changes, such as hunger and thirst.

425. The most skilful (Vis'vadakshinah).

Excelling all others, or in all His actions. (S'lo. 58)

Vya. He is the protector of all.

426. The manifestation (Vistârah).

As He manifests in himself all the Universe.

Vya. He enlarges the results of his Bhaktas.

427. The firm and motionless (Sthāvarassthānuh).

The firm and motionless objects such as the earth, etc., rest in Him.

428. The proof (Pramānam). (959)

As he is the underlying principle of consciousness.
Vya. He is the authority in all Dharmas or otherwise.

429. Undecaying root (Bījamavyayam).

As He is the immutable cause.
Vya. He is Dharma itself.

430. Desired by all (Arthah).

Being Bliss.
Vya. He is reached by all who are freed from sense attractions.

431. Having no desires (Anarthah).

As He has fulfilled all His desires.
Vya. He is not desired by the conceited Yogins.

432. Possessed of great sheaths (Mahākos'ah).

As Annamaya and the rest.
Vya. His treasures are immeasurable as he possesses Sankha, Padma, etc.

433. The great Bliss (Mahābhogah).

Vya. The enjoyments of his devotees are very great.

434. Of great wealth (Mahādhanah).

He is the means of attaining great Bliss. (S'lo. 59)
Vya. From him all secure great wealth.

435. Griefless (Anirvinnah). (892)

As He has no desires to fulfil.
Vya. In fulfilling the desires of his devotees, he never tires.

436. The oldest (Sthavishtah).

As Vairāja. The S'ruti (Mun. Up., 1-4) says : "The fire forms his head, the sun and moon are his eyes."

Vya. He is in the form of S'ims'umāra of stars.

437. Unborn (Abhūh). (Bhūh=existant).

Or the name may be *bhuh* the earth, if the prefix *a* is eliminated.

438. The binding post for Dharma (Dharmayūpah).

As the sacrificial animals are bound to the Yūpa, He is the resting place of all the Dharmas which are the means of worshipping him.

439. The great sacrificer (Mahāmakhah).

Because the sacrifices dedicated to him confer Nirvāna or salvation.

Vya. He is to be worshipped by yajna as it is his.

440. Nave of the stars (Nakshatranemih).

According to the stanza, "The planets, sun, moon, etc., the stars moving and fixed, are bound to Dhruva by the bonds of Vāyu." Dhruva regulates the motions of the systems and resides at the tail of the starry S'ims'umāra-wheel. At the heart of the wheel of the luminaries is Vishnu like a nave, regulating the whole. The Svādhyāya Brāhmana (Tai. Ar., 2-19) in describing the S'ims'umāra says : "Vishnu is the heart."

441. The Moon (Nakshatrī).

The Bh. G. (10-21) says : "Of the stars I am the moon."

Vya. He is the leader of the sun, moon, etc., who are the leaders of the universe.

442. Patience (Kshamah).

Or clever in all his actions. Vālmīki (Bāla. Kā., 1-18) says : "Srī Rāma is equal to the earth in patience."

443. Residing in all Beings (Kshâmah). (854)

As the Self.

444. Well-desiring (Samîhanah).

In such actions as evolution, etc. (S'lo. 60)
Vya. ' He wishes all beings well.

445. Sacrifice (Yajnah). (971)

All sacrifices being his form, or because He exists as sacrifice in order to please all other gods. The S'ruti (Tai. Sam., 2-5-5) says : " Sacrifice indeed is Vishnu."

Vya. All the Vedic sacrifices are his powers.

446. The object of sacrifice (Ijyah).

The Harivams'a says : " They who worship through holy sacrifices, the Devas and Pitris, they worship indeed the Vishnu, the Self, through the Self."

447. The object of great sacrifice (Mahejyah).

Being the highest of the deities, who confer emancipation, he is to be worshipped through sacrifice with great care and devotion.

448. Kratuh.

The sacrifice with the Yûpa or the sacrificial post.

Vya. Kratu means Ahîna, Ekâha and other sacrifices.

449. Satram.

The Satra is that sacrifice in which the order for the assembling and congregating of learned men is given ; or he who is the protector (*Tra*) of the good (*Sat*).

450. The refuge of the good (Satâmgatih).

There is no other refuge to those that seek liberation except Him.

451. All-seer (Sarvadars'î).

He perceives directly through his natural wisdom the actions, good and bad, of all.

452. The emancipated Self (Vimuktātmā).

Or He is ever emancipated as well as the Ātman. The S'ruti (Kath. Up., 5-1) says : "He is liberated , . ."

453. All-knowing (Sarvajnah). (815)

The S'ruti (Br. Up., 6-5-7) says: "All this is the Self . . ."

Vya. He recognises all as his manifestation.

454. Supreme wisdom (Jnānamuttamam). (732)

Wisdom is uncreated and unlimited, and accomplishes everything. The S'ruti (Tai. Up., 2-1) says : "Brahman is existence, wisdom and infinite." (S'lo. 61)

455. The pure vow (Suvratah). (818)

S'rī Rāma says in the Rāmāyana (6-18-33) : "He who takes refuge in me once at least, and he who begs saying : 'Thine am I,' to him I grant protection from all beings ; this is my vow."

456. The beautiful-faced (Sumukhah).

The Vishnu Purāna (6-7-80) says : "His face is pleasing, beautiful, possessed of large eyes resembling the lotus leaf." Or this may apply to S'rī Rāma, the son of Das'aratha, because he was well pleased with the forest life. Thus the Rāmāyana (2-19-33) and Mahābhārata say : "Auspicious Rāma at once received the order of his father with a cheerful mind and spoke : 'Spending fifteen years from this day in great forests, I shall adhere to your words.' There was no manifestation of disturbance of mind in him, although he was about to fly as an exile to the forest, leaving the kingdom like unto one emancipated while yet alive." Or because he was well pleased, having imparted all the Vidyās (to Brahmā). The S'ruti (S've. Up., 6-18) says : "He who created Brahmā at the beginning and imparted the Vedas to him."

457. The subtle (Sūkshmah).

As he is free from physical causes such as sound, etc. The sound, etc., are the cause of gross Ākāsa and the rest. The S'ruti (Mun. Up., 1-6) says : "He is omnipresent, and very subtle."

458. Of auspicious sound (Sughoshah).

The sound was in the form of Vedas ; or with voice grand as that of the cloud.

459. The conferrer of happiness (Sukhadah). (889)

On righteous ones ; he deprives (*Da* to destroy) the wicked of their happiness.

460. Friend (Suhrit).

As He confers benefits without desiring anything in return.

Vya. His heart is auspicious even to the villain.

461. The charming (Manoharah).

Being the unlimited Bliss.

462. The conqueror of anger (Jitakrodhah).

He destroys the foes of the Devas, not out of anger, but in order to protect Righteousness.

463. With valiant arm (Vīrabāhuh).

He slew the foes and established the method of the Scriptures.

Vya. His arms were very dexterous in churning the ocean.

464. The destroyer (Vidāranah).

Of unrighteous persons. (S'lo. 62)

465. Stupefying (Svāpanah).

He renders, through his Māyā, his Egos oblivious of their nature.

Vya. *Svāpanah* : causing confusion to those who lose their virtues.

466. The independent (Svavas'ah).

Being the cause of evolution, preservation and involution of the Universe.

Vya. He is completely dependent on his own devotees.

467. All-pervading (Vyāpi).

As the ether. The S'ruti says : "He is omnipresent like the ether, and eternal"; or pervading as cause all effects.

Vya. He nourishes well all by his energy.

468. Many-souled (Naikātmā).

During evolution and the rest he manifests through His instrumental energies in various forms (in all things).

Vya. His forms are many like fish, tortoise, etc.

469. Having many actions (Naikakarmakrit).

As He is the Lord of the evolution, preservation and involution, etc., of the Universe.

Vya. In his action of constructing bridge, etc. (Setubandha).

470. The abode of all (Vatsarah).

Vya. He dwells inside of all in order to establish Dharma, etc.

471. The affectionate (Vatsalah).

Towards His devotees.

472. The father (Vatsi).

All beings are his children in his aspect as the Father of the Universe.

473. The jewel-wombed (Ratnagarbhah).

This means the ocean being the store of all jewels.

Vya. He is quick in bestowing the desired objects.

474. The Lord of wealth (Dhanes'varah) (S'lo. 63)

Vya. To distribute wealth to Kuchela and others.

475. The protector of Dharma (Dharmagup).

Lord (Bh. G., 4-8) says : "I am born in every age for firm establishment of Dharma."

476. The doer of Dharma (Dharmakrit).

Though he transcends righteousness and the reverse, yet to protect righteousness he acts only righteously.

477. The supporter of Dharma (Dharmī).

Vya. He possesses the peculiar nature of protecting those who take refuge in him by extraordinary methods.

478. The existence (Sat).

The Reality, the Supreme Brahman. The S'ruti (Chchā. Up., 6-2) says : "This indeed, O child, was Sat."

Vya. All tremble at him during Pralaya.

479. The conditioned (Asat).

Brahman is called Asat. The S'ruti (Chchā. Up., 6-6-14) says : "It is nothing but a word ; it is an effect and a name only.

Vya. He himself never trembles.

480. The perishable (Ksharam).

As He is all beings.

Vya. All proceed from him.

481. The imperishable (Aksharam).

Lord (Bh. G., 15-16) says : "There are two persons in the world, the perishable and imperishable ; the perishable is made of all creatures and Kūtastha is called imperishable."

482. The non-knower (Avijnātā).

The knower is the Jīva, limited by the false conception that authorship and the rest pertain to Ātman ; being free from it, Vishnu is called Avijnātā.

Vya. He is indifferent to the faults of his devotees.

483. The thousand-rayed (Sahasrāms'uh).

The rays which are in the sun and others are His, hence he is the real Sun. The S'ruti (Tai. Br., 3-12-9) says : "Kindled by that Light the sun shines." The Smrti also (Bh. G., 15-12) says : "The light which is in the sun . . ."

484. The all-supporter (Vidhātā).

As He is the Ādis'esha, (the eight) cardinal elephants, and (the chief) mountains, which support all other beings.

485. The ever-existing consciousness (Kritalakshanah).

He is the author (Krita) of the S'āstras (Lakshana). The author (Vyāsa) (*vide impra*, verse 139) says : "The Vedas, the S'āstras, the knowledge, and all these are derived from Janārdana." Or he who made in all beings the distinction of separation in their species as well as in others ; or he who has the mark called S'rivatsa in his breast. (S'lo. 64)

486. The centre of the planetary systems (Gabhastinemih).

He remains as the sun in the centre of the wheel of planets.

Vya. His chakra (disc) is very radiant.

487. Abiding in the Satva (Satvasthah).

As he chiefly presides over the Satva quality which is radiant ; or he who resides (stha) in all beings (satva).

488. The lion (Simhah).

From his valour ; or like the word 'Satyabhāmā, contracted into 'Bhāmā,' it may be 'Narasimha' (denoting the man-lion incarnation).

489. The great Lord of Beings (Bhūtamahes'varah).

Or in truth (Satya) he is the great Lord.

490. The first Deity (Adidevah).

He is the 'first' through whom all the beings came to exist.

491. The great Deity (Mahādevah).

Because abandoning all other concepts, he centres himself in the great wealth of self-concentration.

492. The Lord of the Devas (Deves'ah).

Prominently.

493. The Instructor of the Lord of the Devas (Devabhridguruh). [1]

'The Lord of the Devas': Indra, or he who is the nourisher of the Devas and the instructor of them.

(S'lo. 65)

494. He who enables one to cross (the ocean of Samsāra) (Uttarah).

Or the Most Excellent. The S'ruti (Rigveda, 10-86-1) says: "He is the Most Excellent of all."

Vya. He uplifts his devotees from the Samsāra.

495. The shepherd (Gopatih). (592)

Or He who is the Lord of the Earth.

496. The protector (Goptā). (593)

Of all beings.

Vya. He is the protector of all Vidyās.

497. To be attained by Jnāna (Jnānagamyah).

He is attained neither by karma (actions), nor by the combination of karma and jnāna, but by jnāna only.

498. The ancient (Purātanah).

As He transcends Time.

[1] This makes two names.

499. The nourisher of the elements of the body. (S'arîrabhûtabrit).

Being himself Prâna.

Vya. He assumes the form of Vis'varûpa (Universal).

500. The enjoyer (Bhoktâ).

As He protects, or as He enjoys the Supreme Bliss.

Thus ends the Fifth Hundred.

THE SIXTH HUNDRED

501. The Lord of monkeys (Kapîndrah).

'*Kapi*' : may mean the boar incarnation, or the Lord of monkeys : S'rî Râghava.

502. He who gives large gifts (in sacrifices) (Bhûridakshinah).

To define and illustrate Dharma, he performs many sacrifices and gives away large sums. (S'lo. 66)

503. The quaffer of soma (Somapah).

As He drinks the soma juice in all sacrifices, as the Deity sacrificed to, or as the sacrificer, to illustrate Dharma.

504. The quaffer of nectar (Amritapah).

Of His Self ; or as He recovered the ambrosia from the Asuras, and drank it along with the Devas.

505. The moon (Somah).

Nourishing the plants in the form of the moon ; or Soma means S'iva who is (ever) with Umâ or Pârvatî.

506. The conqueror of many (Purujit).

507. The omnipresent and best (Purushottamah).

508. The Law (Vinayah).

That punishes the evil-doer.

Vya. He shows the supreme humility.

509. The victorious (Jayah).

Over all Beings.

Vya. He is conquered by his devotees.

510. Of right resolutions (Satyasandhah).

The S'ruti (Chchā., 8-1-5) says: "Truth is his resolve."

Ka. The heavens might fall down, the earth might crumble down, the mountain Himavān might be crushed, the oceans might become dry, but my word uttered to Krishna never becomes vain.

511. The deserver of gifts (Dās'ārhah).

Or Krishna being born in the Dās'ārha race.

512. The Lord of the Sātvat (Sātvatāmpatih).

The conferrer of good and protector of those that follow the Tantra named 'Sātvata' (*i.e.*, the scriptures Sātvic in their nature). (S'lo. 67)

Ka. Satva means meditation on Vishnu with everlasting devotion.

513. Jīvah.

As He supports the Prānas or senses, etc., in the form of Kshetrajna.

Vya. He enlivens the devotees.

514. The witness of modesty (Vinayitāsākshī).[1]

Of the creatures; or as he perceives nothing outside Himself.

[1] This makes two names.

515. The conferrer of Salvation (Mukundah).

516. Of unmeasured prowess (Amitavikramah). (641)

Or whose steps were immeasurable (during the Trivikrama incarnation).

517. The resting place of Devas and others (Ambhonidhih).

The S'ruti (Tai. Br., 2-3-8) says : "These are the four ambhas, namely, the Devas, men, Pitris and Asuras" ; or the ocean. Lord (Bh. G., 10-24) says : "Of lakes I am the ocean."

518. Of infinite Self (Anantātmā).

Being unlimited by Space, Time and Substance.
Vya. He is in the form of Ananta (Ādis'esha).

519. The recliner on the great ocean (Mahodadhis'ayah).

When having disintegrated everything he reduces them into homogeneity and reclines on the primeval waters.

520. The Death (Antakah).

As He brings about the end of all. (S'lo. 68)
Vya. He is Antaka in the form of Rudra and Sankarshana.

521. Unborn (Ajah).

Or as he was born (*ja*) to Vishnu (*a*).

522. Deserving worship (Mahārhah).

523. Centred in his own Self (Svābhāvyah).

As He is infinite in His perfection.
Vya. He is to be claimed as theirs by his own devotees.

524. With conquered foes (Jitāmitrah).

Internal as desire, hatred, etc., and external as Rāvana, Kumbhakarna, S'is'upāla and others.

525. Ever joyful (Pramodanah).

Inbibing the nectar of His own Self; or because he causes bliss to those that meditate upon Him by the very act.

526. The bliss (Ānandah).

Is His own nature. The S'ruti (Br. Up., 6-3-32) says: "Of this happiness, all other beings enjoy only a part."

527. The source of happiness (Nandanah).

528. Freed from the worldly pleasures (Anandah) (Nandah). The S'ruti (Chchā. Up., 7-23) says: "That which is immensity is felicity, there is no felicity in littleness."

529. Of true Dharma (Satyadharmā).

Darma: Wisdom, etc.

Vya. His dharmas are true and not false.

530. The three-stepped (Trivikramah).

The three steps were in the three worlds. The S'ruti (Tai. Br., 2-4-6) says: "He stepped (the three worlds) by his three steps"; or He has walked over the three worlds. The Harivams'a (279-80) says: "The Sages have named the three worlds as 'Tri'; and as you walked them all thrice you are named Tri (vi) krama." (S'lo. 69)

531. Kapilāchārya, the great Sage. (Maharshih Kapilāchāryah).[1]

He was 'the great Rishi' as he saw the entire Veda, whereas others saw only a part of it, and were named 'Rishis'. Kapila taught the knowledge of pure Tatva called 'Sānkhya'. The Vyāsa Smriti says: "Sānkhya is that which inculcates the knowledge of the pure Ātman." The (S've. Up., 5-2) says: "He who endowed his son Rishi Kapila. . . ." The Smriti (Bh. G., 10-26) also says: "Of perfected ones I am the Sage Kapila."

[1] 531 makes two names

532. The Universe and its Soul (Kritajnah).

Krita the created Universe, and *Jna* the knower, *i.e.*, Ātman.

Vya. He recognises the adorations, etc., of even defaulters.

533. The Lord of the Earth (Medinīpatih).

534. The three-stepped (Tripadah).

The S'ruti (Tai. Br., 2-4-6) says : "He who stepped (the three worlds) by his strides."

Vya. He is expressed by the three *Padas*, "Om, Tat, Sat."

535. The Lord of three states (Tridas'ādhyakshah).

Assuming the (three) qualities.

536. The great-horned (Mahās'ringah).

In His fish incarnation, He tied the ship to His great horn and sported in the Pralaya waters.

537. The destroyer of the created things (Kritāntakrit). (Slo. 70)

Or of Death himself

538. The great boar (Mahāvarāhah).

539. Govindah.

Go : speech, or the maxims of Vedānta, and as he is known (*vid*) by them, he is called 'Govinda'. The Vishnutilaka says : "You are named Govinda as you are to be known through Vedas (*go*)."

Vya. He held up the earth merged in the ocean.

540. With good armies (Susenah).

Vya. He possesses the army of the eternal Sūris (Sages).

541. Having golden armlets (Kanakāngadī).

542. The mysterious (Guhyah).

As He is to be known through the secret sciences, or Upanishads ; or as He is located in the Guhā, the ether of the heart.

543. The unfathomable (Gabhīrah).

In His wisdom, dominion, strength and valour, etc.

Vya. He is unknown, as the S'ruti says.

544. Impenetrable (Gahanah.)

As He is free from, or witness to, the appearance and disappearance of the three states of consciousness.

Vya. His independence cannot be gauged.

545. The concealed (Guptah.)

As He is beyond the grasp of mind and speech. The S'ruti (Kath. Up., 3-12) says : "Being the hidden nature of all beings he is not manifested."

Vya. Agupta : His glory is not concealed.

546. The bearer of discus and Gadā (S'akragadādharah).

"He is named 'Gadādhara,' as he bears the discus, symbolising the mind Tatva, and the mace, symbolising the Buddhi Tatva, to protect the world." (S'lo. 71)

547. Brahmā (Vedhāh).

548. Self-instrumental (Svāngah).

As He is the auxiliary cause of the creation.

Vya. His limbs are golden ones.

549. Unconquered (Ajitah.)

By any, in his incarnations.

550. Krishnah.

Krishna means Krishnadvaipāyana Vyāsa. The (Vishnu Pr., 3-4-5) says : "You should know the Krishnadvaipāyana Vyāsa as the Lord Nārāyana himself. Who

can be the compiler of the Mahābhārata except the lotus-eyed Vishnu ?"

551. The firm (Dridhah).

In his nature, capacity, etc.

Vya. Adhridha : He is uneasy when one prostrates before him after sinning.

552. The involver and unswerving (Samkarshano-chyutah).[1]

As He draws in at Pralaya all the world, he is called Sankarshana, and being unswerving in his own nature he is 'Achyuta'.

553. Varunah.

The setting Sun is called Varuna as he withdraws in himself his rays. The S'ruti (Tai. Sam., 2-10-11) says : "O Varuna, listen to our hymn."

554. The Son of Varuna (Vārunah).

Means either Vasishtha or Agastya.

Vya. Avāruna : His nature is never subject to veiling.

555. The tree (Vrikshah).

On account of his stability. The S'ruti (S've. Up., 3-9) says : "He alone stands in the heavens like an unshaken tree."

Vya. He is the sheltering tree of the wise.

556. The lotus-eyed (Pushkarākshah).

Or He appears in the lotus of the heart when meditated upon.

557. Of great mind (Mahāmanāh).

He performs only by mind creation, preservation and destruction. The Vishnu Purāna says : "He who evolves and involves the Universe by his mind alone . . ."

(S'lo. 72)

[1] This makes 2 names

558. Bhagavān.

The Vishnu Pr. (6-5-74) says: "The word (Bhaga) means full dominion, Dharma, fame, wealth, dispassion and salvation." He who possesses the six attributes is called Bhagavān. Again (Vish. Pr., 6-5-78) says: "He is named Bhagavān who knows the origin and end, the coming and going, of beings, and also Vidyā and Avidyā."

559. The destroyer of wealth, etc. (Bhagahā).

During Pralaya.

Vya. He is the goal to wisdom, wealth, etc.

560. The delighter (Ānandī.) (Nandi.)

Being Himself bliss, or as he is rich in everything.

Vya. *Nandī* : He is the sun of Nanda (Gopa).

561. Wearing the Vanamālā garland (Vanamālī).

As He wears the garland named Vaijayantī symbolising the subtle elements (Bhūtatanmātrās).

562. Armed with a plough (Halāyudhah).

In His form as Balabhadra.

Vya. The saying is that one should repeat the name of Balarāma in ploughing, if one is desirous of wealth.

563. Ādityah.

This refers to Vāmana-incarnation, the son of Aditi to Kas'yapa.

V*ya.* *Aditi* means Devakī, and her son Krishna is meant here.

564. The Deity residing in the disc of the Sun (Jyotirādityah). (619 and 877)

Vya. *ād* from Vishnu *itya* to be obtained. *i.e.*, from Vishnu salvation is to be obtained.

565. The endurer (Sahishnuh).

Of the pairs of opposites such as heat and cold.

566. The refuge and the best (Gatisattamah) (S'lo. 73)

567. With a good bow (Sudhanvā).

The bow named S'ārnga which He wields symbolises the senses and the rest.

568. With a punishing axe (Khandaparas'uh or Akhandaparas'uh).

Punishing the foes with his axe during the incarnation of Paras'urāma, the son of Jamadagni ; or the name may be taken as 'Akhandaparas'uh,' meaning wielding . . .

569. Merciless (Dārunah).

Towards the evil-doers.

570. The giver of wealth (Dravinapradah).

As He gives the desired objects to His devotees.

Vya. He gives the wealth of S'āstras (as Vyāsa).

571. The sky-reaching (Divassprik).

Vya. One reaches heaven by the supreme knowledge

572. Omniscient-Vyāsa (Sarvadrikvyāsah).[1]

Or *Sarvadrik* : he who is the eye of all ; *Vyāsa* : he who divided the Vedas into four, Rig, etc. The Rigveda again was divided into twenty-one branches, the Yajus into one hundred and one, the Sāmaveda into a thousand and the Atharvaveda into nine branches or S'ākhās ; he also divided all the Purānas ; hence Vyāsa means Brahmā, the creator.

573. The Lord of Vidyās and unborn (Vāchaspatih-ayonijah).[2]

'*Unborn*' not born of any woman. (S'lo. 74)

574. Having the three Sāmans (Trisāmā).

He is praised by the singers of three Sāmans, *viz.*, Deva, Vrata, and Sāman.

[1] This makes 2 names.

[2] *Ibid.*

575. The Singer of Sâman (Sâmagah).

Lord (Bh. G., 10-22) says : "Of Vedas I am Sâmaveda."

576. The Sâma Veda (Sâma).

577. Nirvânam.

The Supreme Bliss characterised by the absence of all sorrow.

578. The medicine (Bheshajam).

Of the disease of Samsâra.

579. The physician (Bhishak).

As He taught in the Gîtâ the supreme Vidyâ that roots out the disease of Samsâra. The S'ruti (Rig., 2-33-4) says : "I see Thou art the best physician of all."

580. The institutor of Sanyâsa stage (Sanyâsakrit).

He instituted the fourth Âs'rama or stage as a step to Moksha.

Vya. He destroys the Samsâra.

581. The calm (S'amah).

As he taught the principle of 'calmness' to the Sanyâsins as the necessary means to the attainment of wisdom. The Smriti says : "The Dharma or duty of Sanyâsins is calmness ; of forest-dwellers restraint ; of householders charity ; of Brahmachârins or students service." Or he who pacifies all beings.

582. Tranquil (S'ântah).

As He is not involved in material pleasures. The S'ruti (S've. Up., 6-19) says : "He who is without parts, without action, who is tranquil."

583. The abode (Nishthâ).

Of all beings during Pralaya.

Vya. They reside in Him, who have abandoned the desires.

584. The peace (S'āntih).

He who is freed from every form of Avidyā, the Brahman.

Vya. They rest in Him, who have abandoned all the attachments.

585. The supreme goal (Parāyanam).

From which there is no return. This name may be taken as masculine gender as Parāyanah. (S'lo. 75)

586. The handsome (Subhāngah). (782)

Vya. By Him the parts of yoga become good.

587. The conferrer of peace (Sāntidah).

Characterised by the absence of love, hatred and the rest.

Vya. He is the bestower of Moksha.

588. The creator (Srashtā). (990)

Of all beings in the beginning.

589. He who delights in the Earth (Kumudah). (807)

590. The recliner upon the waters (Kuvales'ayah).

This name may mean Takshaka, the serpent that lived within a Badarī fruit (when, according to the curse of the son of a Rishi, it bit the king, Parikshit); he is also a manifestation of Hari. Or he who reclines upon the serpent S'esha.

591. The friend of the cows (Gohitah).

Because He protected them by holding the hill Govardhana over them; or as He incarnated to lighten the burden of the Earth.

592. The Lord of the Earth (Gopatih).

Vya. The lord of the senses.

593. The protector (Goptā).

Of the Universe; or as He veils his nature (with Māyā).

594. Dharma-eyed (Vrishabhākshah).

He whose eye rains down all wishes.
Vya. The Dharma shines by the shining of his eye.

595. Delighting in Dharma (Vrishapriyah).

Or Dharma itself ; *Priya* : beloved of all. (S'lo. 76)
Vya. He is beloved of the virtuous.

596. Never retreating (Anivarti).

In the war between the Devas and Asuras ; or He that never turns back from Dharma, being its friend.

597. Of restrained self (Nivrittātmā).

From material pleasures naturally.
Vya. The Jīvas become retired from the Gunas, as they have nothing to think.

598. Involver (Samksheptā).

Of the expanded Universe during Pralaya into disintegration.
Vya. *Asamksheptu* : not abandoning his devotees.

599. The doer of good (Kshemakrit).

As He protects what has been acquired (by his devotees).
Vya. *Akshemakrit* : destroying the evils of his devotees.

600. The purifier (S'ivah).

Of those that even call upon him by name.
Vya. The Lord S'iva.

Thus ends the Sixth Hundred.

THE SEVENTH HUNDRED

601. Having the mark S'rīvatsa in his breast (S'rīvatsavakshāh).

602. The abode of S'rī (S'rīvāsah).

As Lakshmī dwells on his chest always.

603. The Lord of S'rī (S'rīpatih).

Lakshmī has chosen Him as her husband rejecting all the Devas, Asuras and others during the churning of the ocean for nectar ; or He is the Lord of Srī, the Parā S'akti. The S'ruti (S've. Up., 6-8) says : "The Supreme S'akti of Him is declared to be various."

604. The chief of those that possess S'rī (S'rīmatāmvarah).

S'rī : The Vedas, Rig, Yajus and Sāman ; he is the chief of Brahmā and others whose possession is the Vedas. The S'ruti (Tai. Br., 1-2-1) says : "The Rig, Yajus, and Sāman are the imperishable wealth of the wise." (77)

605. The bestower of wealth (S'rīdah).

Upon His devotees.

606. The Lord of wealth (S'rīs'ah).

607. Abiding always with the wealthy (S'rīnivāsah).

Vya. He is the abode of 'S'rī,' Lakshmī.

608. The treasure-house of S'rī (S'rīnidhih).

In Him, who is all-powerful, all the energies abide.

Vya. *S'rī* is protected like a treasure.

609. The distributor of wealth (S'rīvibhāvanah).

To all beings variously according to their Karma.

610. The bearer of S'rī (S'rīdharah).

He keeps on his chest Lakshmī, the mother of all.

Vya. He supports the prosperities.

611. The conferrer of Śrī (Śrīkarah).

On those devotees that remember, praise, and worship Him.

612. Salvation (Śreyah).[1]

Which gives the eternal bliss, being the nature of the Supreme.

613. The possessor of Śrī (Śrīmān).

614. The refuge of the three worlds (Lokatrayāśrayah). (Ślo. 78)

615. Beautiful-eyed (Svakshah).

Like the lotus.

616. Beautiful-limbed (Svangah).

617. Of infinite bliss (Satānandah).

The One Supreme Bliss becomes many through variety of vehicles. The Śruti (Br. Up., 6-3-32) says : "Of this bliss, all other beings enjoy only a part."

618. The Supreme Bliss (Nandih).

Vya. He is worshipped by the independent Lakshmī.

619. The Lord of the hosts of luminaries (Jyotirganeśvarah).

The Śruti (Kath., 5-15) says : "When He shines all others shine after Him." The Smriti also (Bh. G., 15-12) says : "That light which is in the Sun . . ."

620. Of conquered mind (Vijitātmā).

Vya. His mind was inclined towards Sītā.

621. Of unfathomed nature (Avidheyātmā.) (Vidheyatmā.)

By any one.

622. Of pure fame (Satkīrtih).

Vya. His fame is supreme, He being the husband of Lakshmī.

[1] 612 and 613 make one.

623. Of solved doubts (Chchinnasams'ayah). (917)

As he realises everything directly like a fruit in the palm, he has no doubts about anything. (S'lo. 79)

624. Transcendent. (Udīrnah).

As He is above everything.

Vya. He is not to be perceived by the eyes.

625. Having eyes everywhere. (Sarvataschakshuh).

Perceiving everything through His consciousness. The S'ruti (Nārā. Up., 1) says : "He who has eyes on all sides."

626. No Lord over Him (Anīs'ah).

The S'ruti (Mahā. Nā. Up., 1) says : "None rules over Him."

627. Eternal and stable (S'ās'vatassthirah).

628. Resting on the ground (Bhūs'ayah).

On the shores of the ocean when on his way to Lankā (referring to S'rī Rāma).

629. Adorning the world (Bhūshanah).

By his various incarnations at his wish.

Vya. He is to be adorned with all jewels.

630. Be-ness (Bhūtih).

Or glorious, or He is the source of all glories.

Vya. *Abhūti* : no desire of wealth is to be found in his devotees.

631. The griefless (Vis'okah).

Being absolute Bliss.

Vya. His Devotees are freed from sorrows.

632. The destroyer of grief (S'okanās'anah).

Of the devotees by their very remembrance of Him. (S'lo. 80)

633. The brilliant (Archishmān).

He by whose radiance the Sun and others shine.

634. The worshipped (Architah).

Even by Brahmā and the rest whom all the world adore.

Vya. This refers to his Archāvatāra (Idol incarnation).

635. The pot (Kumbhah).

As everything is contained in Him as in the pot.

Vya. *Ku* : Pushkara and other places of pilgrimage and *Bha* : He shines.

636. Of pure Ātman (Vis'uddhātmā).

Being free from the three qualities.

Vya. In the pure heart his nature shines.

637. The purifier (Vis'odhanah).

Of sins by mere remembrance of Him.

Vya. *Avis'odhana* : not purifying the sins of the evil-doers.

638. Aniruddhah.

The fourth of the four Vyūhas (manifestations).

Vya. His influence is unabated in Pushkara and other places of pilgrimage.

639. Without enemy (Apratirathah).

640. Very wealthy (Pradyumnah).

Or one of the four Vyūhas.

Vya. He illuminates the Ātmans.

641. Of unmeasured powers (Amitavikramah).

Or of unaffected power. (S'lo. 81)

642. The slayer of the Asura Kālanemi (Kālanemihā).

Vya. He is the destroyer of the wheel of time.

643. The valiant (Vīrah).

644. Born in the S'ūra clan (S'aurih).

Vya. He is known as S'auri in Utkala country (Jagannath).

645. The Lord of the valiant (S'ūrajanes'varah).

He is the friend of Indra and other warriors owing to their superior martial powers.

646. The Soul of the three worlds (Trilokātmā).

As He is the indweller (Antaryāmin) of the three worlds; or as the three worlds do not, in reality, exist apart from Him.

647. The ruler of the three worlds (Trilokes'ah).

The three worlds, ordained by him, attend to their respective functions.

648. Kes'avah.

Kes'as are the rays which are in the Sun and the rest; as he is the possessor of them he is named Kes'ava. Mahābhārata (S'ān. Par., 342-49) says: "The rays of mine which illuminate (the sun, etc.), are called Kes'as. The wise Brāhmanas call me therefore by the name Kes'ava"; or, the S'aktis or energies called Brahmā, Vishnu and Rudra are named Kes'as; as he rules over them he is Kes'ava. The S'ruti (Rig, 1-164-44) says: "There are three Kes'ins . . ." The Vish. Pr. (5-1-61) says: ". . . are in the Earth." The word 'Kes'a' in above quotation is explained to mean S'akti. In Harivams'a (279-47) S'iva says to Vishnu: "Ka means Brahmā, and I am Īs'a or Lord of all embodied beings; and we (Brahmā and myself) sprang from your parts or manifestations; hence you are named Kes'ava."

649. The slayer of Kes'in, an Asura (Kes'ihā).

650. Harih.

As He destroys Samsāra with its cause. (S'lo. 82)

651. The Beloved Lord (Kāmadevah).

As He is desired by those that seek the four kinds of human aspirations.

652. The fulfiller of desires (Kāmapālah).

Of those that seek happiness.

Vya. *Kāma*, the desired ones, *i.e.*, devotees, *Pāla* protector.

653. Of fulfilled desires (Kāmī).

Vya. He has desire always concerning his devotees.

654. Handsome (Kāntah).

As He assumes (in his incarnations) most handsome forms ; or he who is the cause of the end (anta) of Brahmā at the close of the second half of his age.

655. The author of the Āgamas (Kritāgamah). (789)

Āgamas: S'ruti and Smriti. Lord Himself says : "The S'ruti and Smriti are indeed My commands." Again Vyāsa is going to say : (*infra* S'lo. 139) : "The Vedas, S'āstras, wisdom, and all this, came out from Janārdana."

656. Of indescribable form (Anirdes'yavapuh).

As He transcends all attributes, His form cannot be defined one way or other.

657. Vishnuh.

As His radiance pervades the firmament and transcends it. The Mahābhārata (S'ān., 342-43) says : "As my radiance, O Pārtha, has pervaded and transcended the firmament, and as I have traversed (the whole Universe), I am named Vishnu."

658. The valiant (Vīrah).

The root 'Vī' according to Dhātupātha means motion, creation, radiance, existence and involution. As he has the above qualities he is called *Vīra*.

659. Infinite (Anantah). (886)

Being all-pervading, eternal, the soul of all, he is unlimited by Space, Time or Substance. The S'ruti (Tai. Up., 2-1) says : "Brahman is existence, wisdom, and infinite." According to the Vishnu Purāna (2-5-24) : "The Gandharvas, Apsaras, the Siddhas, the Kinnaras, the Uragas, and the Chāranas, do not find the end of His attributes, hence the imperishable Lord is called *Ananta.*"

660. The conqueror of wealth (Dhananjayah).

This refers to Arjuna who brought immense wealth from his campaigns. Lord (Bh. G., 10-37) says : "Among the sons of Pāndu I am Dhananjaya (Arjuna)." (S'lo. 83)

661. The friend of Brahman (Brahmanyah).

Brahman means authorities, Vedas, caste and wisdom, and he is beneficial to them all.

Vya. Brahman means Jīvas.

662. The author of Brahman (Brahmakrit).[1]

Brahman : the austerities, etc. (See the above name.)
Vya. *Brahma* means Prakriti, and *Krit* expands.

663. Creator (Brahmā).

He creates all as Brahmā.

Vya. *Brahmā* creates the universe having his mind in Brahman.

664. Brahma.

He is Brahman, characterised by Be-ness, etc., as He is great and all-pervading. The S'ruti (Tai. Up., 2-1) says : "Brahman is be-ness, knowledge and infinite." The Vis. Pr., 6-7-53 says : "That knowledge which quiets down all differences, pure in its aspects, beyond the grasp of the senses, and experienced in his Self only, is called Brahman."

[1] 662 and 663 make one.

665. The increaser of Brahman (Brahmavivardhanah).

Brahman : austerities and the rest.

Vya. *Brahma* means Brahmā, the creator, and the jīvas.

666. The knower of Brahman (Brahmavit).

Brahman : the Vedas and their meaning.

667. Brāhmanah.

As He instructs the whole world in the Vedas, through the Brāhmanas.

668. The manifestation of Brahman (Brahmī).

669. The realiser of Brahman (Brahmajnah).

He knows the Vedas which are in Himself.

670. Beloved of Brāhmanas (Brāhmanapriyah).

Or he is the friend of Brāhmanas. Lord says : "He who does not duly salute a Brāhmana, even though he may kill, curse or rebuke him, he is a sinner, burnt up by the forest fire of the Brahman ; he may be put to death, or otherwise punished ; he does not belong to us." And the Mahābhārata says : "That God whom the holy Devakī begot of Vasudeva like the radiant fire from Arani wood for the protection of the Earthly Brahman (the Brāhmanas). . ."
(S'lo. 84)

671. Of great steps (Mahākramah).

The S'ruti (Tai. Up., 1-1) says : "The far-stepping Vishnu grant us welfare."

Vya. He takes good steps to spread the devotion.

672. Of great deeds (Mahākarmā). (787)

As the evolution, etc., of the Universe.

Vya. His actions are to bestow knowledge on others.

673. Of great radiance (Mahātejāh).

He, by whose light the sun and other luminaries have become possessed of light, is of great radiance. Lord (Bh. G., 15-12) says : "The light which is in the sun. . ."

Vya. He possesses the qualities of valour, etc.

674. The great serpent (Mahoragah).

Lord (Bh. G., 10-21) says : "Of serpents I am Vāsuki."

Vya. The great Sesha and other serpents are his vibhūtis (manifestations).

675. The great sacrifice (Mahākratuh).

Manu (11-260) says : "Just as the As'vamedha sacrifice is the chief of all sacrifices. . ." Such sacrifices also are Himself.

676. The great sacrificer (Mahāyajvā).

As He performs many sacrifices for the well-being of the Universe.

Vya. The great sacrifices belong to him.

677. The great Yajna (Mahāyajnah).

Lord (Bh. G., 10-28) says : "Of sacrifices I am Japa sacrifice."

678. The great offering (Mahāhavih).

As the whole Universe is offered as an offering in the Brahman. (S'lo. 85)

679. The object of praise (Stavyah).

As He is praised by all and He praises none.

Vya. The accepted ones of him are to be praised.

680. Delighting in praise (Stavapriyah).

Vya. He is the cause of praising.

681. The hymn (Stotram).

The hymn which describes His attributes is Hari himself.

682. The act of praise (Stutih).

683. Adorer (Stotā).

684. Delighting in battle (Ranapriyah).

As He bears the five great weapons (Chakra, etc.) to protect the Universe.

685. The full (Pūrnah).

As He possesses all the objects of desire and all S'aktis or energies.

Vya. He possesses all the knowledge, the Dharma S'āstra, etc.

686. He that fills (Pūrayitā).

As He bestows prosperity upon all.

687. The holy (Punyah). (925)

As he removes sins by very remembrance of him.

688. Of holy fame (Punyakīrtih).

As His fame confers holiness on men.

689. Of uncorrupted Essence (Anāmayah).

As He is above all ills produced by Karma, internal or external. (S'lo. 86)

Vya. His devotees do not get sorrow.

690. Fleet as the mind (Manojavah).

Being everywhere.

Vya. The result of devotion is as quick as mind.

691. The Teacher of the Vidyās (Tīrthakarah).

He is the Teacher as well as the author of the fourteen Vidyās and the auxiliary Sciences. The Paurānikas say that at the beginning of evolution He, in the form of Hayagrīva, slew Madhu and Kaitabha, the two Asuras, instructed Brahmā in all the Vedas and other Vidyās, and taught the Asuras the sciences contradictory to the Vedic teachings.

692. He whose essence is gold (Vasuretāh).

Vyāsa says: "The Lord created the waters, and dropped into them his vitality. It became the golden egg, the supreme source of Brahmā."

693. The giver of wealth (Vasupradah). (694)

Kubera became the Lord of treasures only through his grace, and he being the direct Lord of them bestows wealth (on his devotees).

694. The conferrer of Salvation (Vasupradah).

On his devotees. The S'ruti (Br. Up., 5-9-28) says: "It is Brahman, who is wisdom and bliss, the highest aim of the giver of wealth (as He is) of that one who abideth (in Him) and knoweth Him." Or He who deprives the Asuras of their wealth.

695. The son of Vasudeva (Vāsudevah).

696. The refuge of all (Vasuh).

As all Beings dwell in Him, and He in them; or He who conceals his nature by Māyā.

Vya. He dwells in the milky ocean.

697. Omnipresent (Vasumanāh).

As He remains in all objects without distinction.

698. The oblation (Havih).

Lord (Bh. G., 4-24) says: "Brahman is the offering and Brahman is the oblation." (S'lo. 87)

Vya. This refers to the offering of Nandagopa (concerning the safety of Krishna).

699. The refuge of the good (Satgatih).

Good: are those who say that Brahman exists; as the S'ruti (Tai. Up., 2-6) says: "If a person knows 'Brahman exists' then the wise call him 'good'"; or of superior intellect.

700. Of good acts (Satkritih).

As the protector of the Universe.

Vya. The mere remembrance of Him destroys the sins.

Thus ends the Seventh Hundred.

THE EIGHTH HUNDRED

701. The state of be-ness (Sattā).

The state which is devoid of difference in its own species, in other species as well as in itself. The S'ruti (Chchā. Up., 6-2-1) says : "This was one only without a second."

702. Of Supreme Intelligence (Satbhūtih).

As the Supreme Self is ever-existing and shining, He is 'Intelligence'. The objective world is not to be called 'Intelligence' because of its limitation, hence it is neither Sat (existing) nor Asat (non-existing). The limitation of objects has been demonstrated by the S'rutis and reasoning.

Vya. The goal of the good.

703. The supreme goal of the good (Satparāyanah).

Of the good : Of the knowers of Reality.

704. Of valiant armies (S'ūrasenah).

In whose army are such valiant men as Hanuman, etc.

705. The chief of the Yadus (Yadus'reshthah).

706. The abode of the good (Sannivāsah).

707. Attended by good Yāmunas (Suyāmunah).

Whose attendants are Devakī, Vasudeva, Nanda, Yas'odā, Balabhadra, Subhadrā and others, who are connected with Yamunā ; or whose attendant shepherds are Brahmā and other Devas in human form. (S'lo. 88)

708. The dwelling place of beings (Bhūtāvāsah).

The Harivamsa (279-52) says : "As the Beings live in you, thou art named Bhūtāvasa."

709. Vāsudevah.

As he envelopes the Universe with Māyā. Lord (Mahā. San., 342-41) says : "I pervade the whole Universe by my glory like the Sun with his rays."

710. The abode of all life-energies (Sarvāsunilayah).

Being Jīva himself ; or he is the abode of all the Jīvas.

711. The unlimited (Analah).

His energies and powers are never limited.

Vya. He never forgives sinning against his devotees.

712. The repressor of pride (Darpahā).

Of those that stray from the path of righteousness.

Vya. He curbs the pride of Indra and others by lifting the mountain, etc.

713. The giver of pride (Darpadah).

Of those that follow righteousness ; or represses their pride.

Vya. adarpadah : He does not allow his devotees to become proud.

714. The proud (Driptah). (Adriptah.)

From ever delighting in the bliss of Self.

Vya. They (devotees) never become proud though they perform many (good) acts.

715. The object of very difficult contemplation (Durdharah).

During contemplation, it is very difficult to realise His nature, as He is beyond all forms or vehicles ; however some favoured few see Him with great effort (in the lotus) of the heart, after arduous meditation for many incarnations.

Lord (Bh. Gītā, 12-5) says : " Greater is their trouble whose thoughts are set on the Unmanifested ; for, the path of the Unmanifested is very hard for the embodied to reach."

716. The unconquered (Aparājitah). (862)

By the desires and the rest internally, and by the Asuras and others externally. (S'lo. 89)

717. The world-formed (Vis'vamūrtih).

Being the universal Soul.

718. The great-formed (Mahāmūrtih).

When he is reclining on the S'esha couch.

Vya. The whole universe is a part of him.

719. Wisdom-formed (Dīptamūrtih).

Or the Taijasa form, assumed by him at his own will, is radiant.

Vya. He possesses the brightness of a thousand suns.

720. Having no form (Amūrtimān).

Brought on by Karma.

Vya. His forms are Avyakta, Purusha, etc.

721. Many-formed (Anekamūrtih).

He takes various forms at his own wish during incarnations in order to help the world.

722. Unmanifested (Avyaktah).

Though he has various forms, still he cannot be defined precisely.

723. The myriad-formed (S'atamūrtih).

He, whose form is pure consciousness, has many forms created by his own thought.

Vya. Brahmā and other forms were from him.

724. Myriad-faced (S'atānanah).

As he is the universal form. (S'lo. 90)

725. The one (Ekah).

Being devoid of any distinction such as *Sajātīya*, pertaining to the same species, *Vijātīya*, pertaining to different species and *Svagata*, pertaining to the different parts of the same thing. The Śruti (Chchā. Up., 6-2-1) says : " There is only one without a second."

Vya. He has none equal or superior to him.

726. The many (Naikah).

By His Māyā. The Śruti (Br. Up., 4-5-19) says : "The Lord sports with many forms by his Māyā."

Vya. There is no limit to his *vibhūtis* (manifestations).

727. The Soma sacrifice (Savah) (Sa + vah).

Where the soma plant is distilled.

Vya. Divided into two names as *sa* destroyer, and *va* indweller.

728. The Happiness (Kah).

As he is spoken of as such. The Śruti (Chchā. Up. 4-10-5) says : " Happiness is Brahman."

Vya. *Ka* brightness.

729. What (Kim).

As Brahman is the supreme end of all Purushārthas, he is to be enquired after.

730. Which (Yat).

The pronoun 'yat' denotes an already existing object. The Śruti (Tai. Up., 3-1) says : " From *which* all these beings come out . . ."

731. That (Tat).

That which pervades. Lord (Bh. G., 17-23) says : " 'Om, Tat, Sat' : this has been taught to be the triple designation of Brahman."

732. The unequalled seat (Padamanuttamam).

Seat : He is sought after by those yearning after emancipation ; *Unequalled* : He than whom there is no higher.

733. The friend of the Universe (Lokabandhuh).

Since all the worlds are tied up in him who is the support of all ; or because he is the father of the worlds, and there is no friend equal to a father ; or because he instructs the world as a friend in right and wrong through S'ruti and Smriti.

734. The Lord of the Universe (Lokanāthah).

As he is begged (*nath*) by the world or solicited by the world, or as he shines in, or is praised by, or loved by the world.

735. Mādhavah.

As he was born in the family of Madhu.

736. Merciful to his devotees (Bhaktavatsalah). (S'lo. 91)

Vya. He destroys the sins of his devotees or keeps them under his control.

737. Golden-hued (Suvarnavarnah).

The S'ruti (Mun. Up., 5-3) says : " When the beholder beholds the golden-coloured. . . ."

738. With limbs like gold (Hemāngah).

The S'ruti (Chchā. Up., 1-6-6) says : " That this golden person seen in the disc of the sun. . . ."

739. With beautiful limbs (Varāngah).

740. With attractive armlets (Chandanāngadī).

Vya. He is besmeared with sandal.

741. The slayer of the valiant (Vīrahā).

As he slays the Asura-chiefs to protect righteousness.

742. Unequalled (Vishamah).

As he transcends everything. Lord (Bh. G., 11-43) says : "There is none equal or superior to thee."

Vya. He protects the good and destroys the bad.

743. The void (S'ūnyah).

As he is without any attributes, he is like a void.

Vya. He is free from faults.

744. He who is free from all wishes (Ghritās'īh).

Vya. He ate the ghee stolen from the cowherds' houses.

745. The immovable (Achalah).

As he has no deterioration in his nature, power, wisdom or other attributes.

746. The moving (Chalah).

As Vāyu. (S'lo. 92)

Vya. He ran away from his place (Vaikuntha) to protect his devotee, the elephant (referring to Gajendra-moksha).

747. He who has no egotism (Amānī).

Being pure intelligence, he has no mistaken notion of Ātman in things that are not such.

Vya. He shows no pride to his devotees.

748. He who generates the egotistic consciousness (Mānadah).

Through his Māyā he makes others see Ātman as the reverse ; or because he confers rewards upon his devotees ; or because he destroys the notion of Ātman in the things which are not Ātman, of those that know the Truth.

749. To be adored (Mānyah).

By all, He being the ruler of all.

750. The Lord of the Universe (Lokasvāmī).

As he is the Lord of the fourteen worlds.

751. The supporter of the three worlds (Trilokadhrik). (Dhrit.)

752. Of bright intelligence (Sumedhāh).

Vya. He told the Gopas that he was born as their relation and thus deceived them (not allowing them to see his real nature).

753. Born in the sacrifice (Medhajah).

Vya. He took his birth in Yajna as the son of Devaki. (Vishnu Pur., 5-3-14)

754. Fortunate (Dhanyah).

Because his objects are fulfilled.

Vya. Kubera and others become wealthy by him.

755. Of unfailing intelligence (Satyamedhāh).

756. The support of the Earth (Dharādharah).

Through his Ams'as or manifestations as S'esha and others. (S'lo. 93)

Vya. He lifted up the Govardhana mountain.

757. He that showers radiance (Tejovrishah).

As he showers rain through the sun.

Vya. He showered his effulgence (in universal form) to create faith in Arjuna.

758. The bearer of radiance (Dyutidharah).

Of his form.

Vya. He bears the radiance fit to be at the head of all Devas.

759. The best of those that wield weapons (Sarvas'astra bhritāmvarah).

760. The receiver (Pragrahah).

Of the offerings such as leaf, fruit, etc., of his devotees ; or, the uncontrolled horse-like senses roaming over the

forest of sense-objects are bound by His grace as with reins.

761. The controller (Nigrahah).

Of all independently.

Vya. He controlled Arjuna in the battle.

762. Indestructible (Vyagrah).

Or as he is ever intent on fulfilling the desires of his followers.

Vya. Concerning the devotees in battle.

763. The many-horned (Naikas'ringah).

As he has four horns or parts. The S'ruti (Mahâ-Up., . . . 12) says : "He, having four parts. . ."

Vya. Actions are not important to please him.

764. The elder brother of Gada (Gadâgrajah).

Gada is the name of the younger brother of Krishna ; or as he appeared in the beginning from the mantras.

(S'lo. 94)

765. Four-formed (Chaturmûrtih).

The four forms are Virât, Sûtrâtmâ, Avyâkrita, and Turîya ; or he who has white, red, yellow and dark-blue coloured bodies.

766. Four-armed (Chaturbâhuh).

This name has become a conventional one to Vâsudeva.

767. Having four Vyûhas (Chaturvyûhah).

The four Vyûhas or persons as mentioned in the (Aitareya Up. 3-2-3) are : "The person in the body, the person in the Chchandas, the person in the Vedas, and the Great Person."

768. The goal of the four (Chaturgatih).

States of Life (Âs'ramas) and castes, who observe their respective rules.

769. The clear-minded (Chaturâtmâ).

Having the mind free from desire, hatred, etc. ; or having fourfold Antahkarana or inner organ, *viz.*, Manas, Buddhi, Ahankâra and Chitta.

770. The source of the four (Chaturbhâvah).

Namely, righteousness, wealth, pleasure and emancipation.

771. The knower of the four Vedas (Chaturvedavit).

As he knows the meaning of the four Vedas as they are.

772. The one-footed (Ekapâd).

The S'ruti (Tai. Ar., 3-12) says : "All beings are his foot." The Smriti (Bh. G., 10-42) says : "I stand supporting the whole world by one part of myself." (S'lo. 95)

Vya. He is known as the supreme.

773. The skilful turner (Samâvartah).

Of the wheel of Samsâra.

Vya. He is turning rightly the Avatâras.

774. He who never turns away from. . . . (Anivartâtmâ).

Being omnipresent, his nature never turns away from the objects of senses.

775. The invincible (Durjayah).

776. Readily obeyed (Duratikramah).

As everything fears Him none dare disobey His orders. The S'ruti (Kath. Up., 6-3 and 2) says : "Through fear of Him burns the fire, through fear of Him burns the sun, through fear of Him runs Indra, the Wind, and the Death as the fifth. It is a great fear like an uplifted thunder-bolt."

Vya. There is no other resting place except at His feet.

777. Obtained with effort (Durlabhah).

Through devotion. Vyāsa says: "Devotion towards Krishna comes to those men whose sins are burnt up by austerities, wisdom, and meditation, practised in thousands of incarnations." Lord (Bh. G., 8-12) says: "I am obtained by unflinching devotion."

Vya. When there is no single-mindedness, one is unable to perceive him.

778. Known with difficulty (Durgamah).

Vya. Adurgama: when single-mindedness is obtained one can easily reach him.

779. Not easily realised (Durgah).

Through obstacles and difficulties.

Vya. He is to be approached like a fort by the enemies.

780. Not easily lodged (Durāvāsah).

In the heart by the yogins during meditation.

781. The slayer of the Asuras (Durāribā). (S'lo. 96)

Vya. He destroys even the sins acquired by the unrighteous.

782. Of beautiful limbs (S'ubhāngah).

He is to be meditated upon as having beautiful limbs.

Vya. The beautiful form which showered happiness on the eyes of the Gopīs.

783. The drainer of the essence of the Universe (Lokasārangah).

Like a bee; or the essence of the Universe is the Pranava or Omkāra as the S'ruti (Chchā. Up., 2-23-3) says: "Prajāpati reflected on mankind. . ." and he is to be reached by it.

784. Beautifully expanded (Sutantuh).[1]

[1] The followers of Mahatma Gandhi quote this and the next to support their *charka* work. "He is a very fine thread himself," and "He is the increaser of the thread".

As the Universe.

Vya. He is the good progeny to Vasudeva and others.

785. The progressor of the expanded (Universe) (Tantuvardhanah).

Or destroyer.

Vya. He increased the line of Pradyumna and others.

786. Resembling Indra in his actions (Indrakarmā).

And glory, etc.

787. Of great deeds (Mahākarmā).

Whose great effects are the ether and other elements.

788. Of fulfilled achievements (Kritakarmā).

As he has nothing to achieve ; or as he has performed virtuous deeds.

Vya. Adding *A* to the name, the spread of Daityas.

789. The author of the Vedas (Kritāgamah).

The S'ruti (Br. Up., 4-4-10) says : "The Rigveda. . . are the breath of this Great Being." (S'lo. 97)

Vya. This refers to Buddha Āgamas literature.

790. Of superior birth (Udbhavah).

Being born of his free will, where he likes ; or being the root of all, his birth is unknown.

791. Of unequalled beauty (Sundarah).

As he possesses glory, transcending all.

Vya. His beauty is superior even to that of Manmatha.

792. Of great mercy (Sundah).

Vya. He destroys the good actions also of his devotees (in salvation).

793. Of beautiful navel (Ratnanābhah).

Vya. His navel is to be seen like a jewel.

794. With charming eyes (Sulochanah).

Or with superior wisdom.

Vyu. His wisdom is to deceive the Daityas.

795. The worshipped (Arkah).

By Brahmā and others who are the most worshipped.

796. The giver of food (Vājasanah).

To the needy.

797. The horned (S'ringī).

During Pralaya when he assumes the form of a fish (to guide the world).

Vya. This refers to Varāha incarnation.

798. The conqueror (Jayantah).

Of enemies; or he who is the cause of the conquest (of the Devas).

799. The omniscient and victorious (Sarvavitjayī).

Over the internal foes as desire, etc., and the external foes as Hiranyāksha and others. (S'lo. 98)

800. With limbs radiant like gold (Suvarnabinduh).

The S'ruti (Chchā. Up., 1-6-6) says: "He having a golden body even unto the nails"; or in whose Mantra are the auspicious letter and Bindu (Anusvāra).

Thus ends the Eighth Hundred.

THE NINTH HUNDRED

801. The unruffled (Akshobhyah) (999

By desire, hatred, etc., by the objects of the senses such as sound, etc., and by the foes of Devas, etc.

Vya. By the bad s'astras.

802. The Lord of the Lords of speech (Sarvavāgīśvareśvarah).

'The Lords of the speech': Brahmā and others.

803. The great pond (Mahāhradah).

The yogins remain peacefully in the bliss of Him by plunging in it; hence the simile of the great pond.

Vya. He is very difficult to be entered by others.

804. The great chasm (Mahāgartah).

Like a great chasm, His Māyā is very difficult to cross. Lord (Bh. G., 7-14) says: "My Māyā is very difficult to cross"; or *garta* is explained by the lexico-graphers to mean 'chariot,' 'Mahāgarta'; He who possesses great chariots as described in the Mahābhārata and other works.

805. The great Being (Mahābhūtah).

As his nature is unlimited by the three tenses, past, present and future.

Vya. The great persons are his manifestations.

806. The great abode (Mahānidhih).

Of all beings. (Ślo. 99)

807. He that gladdens the Earth (Kumudah).

By relieving it of its burden.

808. The bestower of reward as agreeable as the Kunda flower (Kundarah).

He that bestows or receives fruits that are as pure as the Kunda flower; or it is said: "That he, taking the form of a boar with the view of slaying Hiranyāksha, tore (dara) the Earth (kum); (hence he is named Kundara)."

809. The Kunda flower (Kundah).

He who is of transparent limbs like the Kunda flower; or He who made a gift (da) of this Earth (kum) unto Kaśyapa. The Harivamśa (42-121) says: "The son of

Bhrigu, in order to purify all his sins, performed the horse sacrifice. In that sacrifice which required great gifts to be given away, He, in his incarnation as the son of Bhrigu, made a gift of the Earth to Marīchi with great pleasure"; or he who brings the earth under subjection; or '*Ku*' stands for the rulers of the earth, and *Da* for slaying. The Vishnu Dharma (43-37) says: "Let Hari, the best of the Bhārgava family, who made the earth free from the Kshatriyas, and who cut off many a time the thousand arms of Kārtavīrya, be with me for the increase of prosperity."

810. He that is the rain-charged cloud (Parjanyah).

He extinguishes the three kinds of miseries concerning the body and the rest, even as the rain-charged cloud (that cools the earth by its downpour); or He who showers down all the desired objects like rain.

811. The purifier (Pavanah or Pāvanah).

Solely by his remembrance.

Vya. His story, if repeated, purifies the teller and the hearer like his foot-water (Gangā, which has her sources at Vishnu's feet).

812. Un-induceable (Anilah).

Or *Ila*: to sleep, which indicates one who is ignorant; and *A* indicates negation; so he is named 'Anila' as he is ever omniscient; or 'Nila' means inaccessible, and 'Anila': easily accessible to his devotees.

813. The drinker of nectar (Amritāsah).

Being himself the source of nectar; or he who gave the nectar to Devas and himself participated in it; *i.e.*, the nectar obtained by the churning (of the ocean of milk); or whose desire is for Amrita, *i.e.*, immortality.

814. He who has the immortal form (Amritavapuh).

Vya. His form is not of ordinary nature.

815. The Omniscient (Sarvajnah.)

The S'ruti (Mun. Up., 1-9) says: "He who is omniscient and all-knower."

Vya. He knows how to bestow everything on his devotees.

816. Having faces on all sides (Sarvatomukhah).

Lord (Bh. Gītā, 13-13) says: "He, having eyes, heads and faces on all sides." (S'lo. 100)

817. Easily attainable (Sulabhah).

Even by the offer of leaves, flowers, fruits, etc., with full devotion. The Mahābhārata says: "How can one fail to attempt at emancipation when the ancient Purusha is capable of being attained by devotion alone, coupled with the offerings of leaves, flowers, fruits, and water, which are always obtainable without any cost?"

818. He who is of excellent vows (Suvratah).

Or he who abstains from food or worldly enjoyments.

819. The perfection (Siddhah).

As his perfection does not depend upon others.

Vya. The good ones attain perfection of their tapas, salvation, etc., by serving him.

820. The conqueror of foes (S'atrujit).[1]

821. The scorcher of the foes (of Devas) (S'atrutāpanah).

Vya. He causes pain to the enemies through Kakutsa and other kings who are the punishers of the enemies.

822. He who is above all (Nyagrodhah).

Or he, who controlling all beings, veils himself by Māyā.

[1] 820 and 821 make one name.

823. Transcending the ether (Udumbarah).

As its cause; or he that nourishes the Universe in the shape of food, etc. The S'ruti says: "Udumbara means the food, etc."

824. The As'vattha.

That which is uncertain of to-morrow is called As'vattha, *i.e.*, the Samsāra tree. The S'ruti (Kath. Up., 6-1) says: "This eternal tree having its root above, and branches below. . ." The Smriti (Bh. G., 15-1) also says: "They speak of an eternal As'vattha tree root above and branch below."

825. The slayer of Āndhra by name Chānūra (Chānūrāndhranishūdanah). (S'lo. 101)

826. He who has innumerable rays (Sahasrārchih).

The Bh. G. (11-12) says: "If the splendour of a thousand suns were to rise up in the sky. . ."

Vya. The rays of the sun, etc., belong to him.

827. He that has seven tongues (Saptajihvah).

The S'ruti (Mun. Up., 2-4) says: "The seven flickering tongues of the fire are Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one), Sudhūmravarṇā (of purple colour), Sphulinginī (emitting sparks), and Vis'varūpī (all shaped) goddess."

828. He that has seven flames (Saptaidhāh).

The S'ruti (Tait. Sam., 1-5-2) says: "O Fire, thou hast seven flames, seven tongues."

829. He that has seven horses (Saptavāhanah).

Or whose vehicle is the steed named 'Sapta'. The S'ruti (Tai. Ar., 3-11) says: "The horse named Sapta is carrying Him."

830. The formless (Amūrtih).

Mūrti or form, consisting of the movable and immovable things, is capable of being borne, *i.e.*, the Universe. The S'ruti (Ai. Up., 3-2) says : "From that agitation the form came to exist." As he is formless he is called Amūrti ; or he who is devoid of the bodily organs and limbs that are keen to perceptions and feelings.

831. The sinless (Anaghah).

And painless.

832. The inconceivable (Achintyah).

By any proof, being the witness of the knower, etc. ; or He that cannot be thought of in any particular form as separate from this expanded Universe.

833. He that causes fear (Bhayakrit).

To those that follow the path of wickedness ; or dispeller of the fear of his devotees.

834. The destroyer of fear (Bhayanās'anah).

Of those who adhere to the rules of caste and states of life (Ās'rama). Parās'ara (Vis. Pr., 3-8-9) says : "The supreme Person Vishnu is worshipped by men who adhere to the rules of caste and Ās'rama. There is no other path to please Him." (Slo. 102)

835. The subtle (Anuh).

As he is the minutest of all. The S'ruti (Mun. Up., 5-9) says : "This subtle Ātman is to be known by mind."

Vya. He is able to permeate through the Jīvas.

836. The great (Brihat).

He being the greatest and the biggest. The S'ruti (Mahā. Up., 12) says : "He is greater than the greatest."

Vya. His vastness makes the ether and the other elements like unto a small vessel.

837. The thin (Kris'ah).

As he is devoid of ingredients of matter, as the S'ruti (Br. Up., 5-8-8) says ; "He is not of a gross body."

838. The stout (Sthūlah).

The word 'stout' is here used in a figurative sense.

839. He that is possessed of attributes (Gunabhrit).

Because of His being the Universal Soul and the Lord of creation, preservation, and destruction, by means of Satva, Rajas and Tamas qualities.

840. He that transcends all attributes (Nirgunah).

As being, in truth, devoid of attributes. The S'ruti (S've. Up., 6-15) says: "He is pure and devoid of qualities."

841. The greatest (Mahān).

It is impossible to speak of him even for the sake of argument, as possessing any attributes because, he is devoid of such attributes as sound, etc. He is the minutest of the minute, eternally pure and all-pervading. The Āpastamba (Dh. Sū., 1-12-7) says: "He is devoid of limbs, sound, body, and touch, and eternally pure."

842. Unsustained (Adhritah).

He is not sustained by any, who sustains the Earth, etc., that sustain all.

843. Self-sustained (Svadhritah).

Here, by way of answering a possible doubt, this name is introduced. The S'ruti (Chchā. Up., 7-24-1) says: "Where doth that immensity abide, my Lord? It abideth in its own glory."

844. Having a beautiful complexion (Svāsyah).

He that has a face of such fascinating beauty that it can be compared to the inside of a lotus, the colour of which is red; or He from whose face emanated the great mass of Vedic texts for teaching the Purushārthas (human aspirations). The S'ruti (Br. Up., 4-4-10) says: "From this great Being emanated Rigveda . . . ."

845. He that has created the Universe first (Prāgvams'ah).

Those who are descendants of another are called 'Pāschātyas' or after-comers; that which has come out of Him, *i.e.*, the Universe is the first (in order) not subsequent.

846. The expander of the Universe (Vams'avardhanah).

Or dissolver of it.

Vya. He increases the progeny according to His own liking. (S'lo. 103)

847. The bearer of weight (Bhārabhrit).

He that bears the weight of the Earth in the form of Ananta or Ādis'esha, etc.

Vya. He bears the weight of bondage and freedom of the Muktas, the liberated ones.

848. He that is described (Kathitah).

He alone is declared as Supreme by Veda, etc.; or He that is described by all the Vedas. The S'ruti (Kath. Up., 2-15) says: "All the Vedas describe of whom. . ." The Smriti (Bh. G., 15-15) says: "I am that which is to be known by all the Vedas." (Harivams'a, 323-93) says: "Vishnu is sung everywhere at the beginning, middle, and at the end of the Vedas, Rāmāyana, holy Bhārata, O best of Bhārata race." The S'ruti (Kath. Up., 3-9) says: "He obtains the goal of the road, the highest place of Vishnu." In answer to the doubt as to what is the nature of the highest goal, the highest place of the all-pervading Vishnu, it is described as being above all senses and the rest. He is called 'Kathita' (declared) who has been described in the passages beginning with (Kath. Up., 3-10) "Higher indeed than the senses are their objects," and ending with (3-11) "Higher than the Purusha is nought; this is the last limit and the highest goal".

849. Yogī.

Yoga means Jnāna ; as he can be reached by it, he is called Yogī ; or Yoga is Samādhi and he who controls his Self within his Self is Yogī.

850. The Lord of Yogins (Yogīs'ah).

Other Yogins are obstructed (in their progress) by Yogic impediments and (consequently) fall off from their progress (or from their own position) ; but he is free from such (impediments) ; hence he is the Lord of Yogins.

851. The bestower of all wishes (Sarvakāmadah).

Vyāsa (Br. Sū., 3-2-38) says : " From Him (*i.e.*, the Lord, there comes) the fruit (of works) ; for (that only) is possible."

852. The resting place (Ās'ramah).

He who is like a resting place to all those that wander in the forest of Samsāra.

853. The scorcher (S'ramanah).

Of the ignorant ones.

Vya. He allows those who have fallen from Yoga practice to continue the practice.

854. The reducer (Kshāmah).

Of all beings (during involution) to nothing.

Vya. One becomes fit to cross all difficult paths by Him.

855. Having good leaves (Suparnah).

The leaves are the Vedas of that Samsāra tree which has its root in Him. Lord (Bh. G., 15-1) says : " The leaves of it are the Vedas."

856. (Through whose fear) Vāyu sustains (the beings) (Vāyuvāhanah).

The S'ruti (Tai. Up., 2-8) says : " The wind blows through fear of Him."

Vya. The *Vāyu, i.e.,* Vāyu's son Hanuman became the vehicle (of S'rī Rāma). (S'lo. 104)

857. The wielder of the bow (Dhanurdharah).

He who in his incarnation of Srī Rāma wielded the great bow.

858. The knower of the science of archery (Dhanurvedah).

In his incarnation as the son of Das'aratha (S'rī Rāma).

Vya. Adhanurveda : In Bhārata yuddha Veda was the bow.

859. He that is the sceptre (Dandah).

Lord (Bh. G., 10-38) says : "Of punishers I am the sceptre."

860. The punisher (Damayitā).

Of Beings through Vaivasvata (Yama), kings and others.

861. The punishment (Damah).

He is the punishment itself inflicted on those who deserve it.

862. Unconquerable (Aparājitah).

By his foes.

863. He that tolerates all (Sarvasahah).

His enemies ; or he who is clever in all his actions.

Vya. He tolerates the worship of other gods.

864. The ordainer (Niyantā).

Of all in their respective functions.

Vya. According to one's devotion He causes the worship.

865. The unrestrained (Aniyamah) (Ṅiyamah).

He knows no restraint, being himself the all-ordainer.

866. He who knows no death (Ayamah). (Yamah).

Or Niyama and Yama are the two means of (acquiring) Yoga; as he is to be reached by these two, he is called Niyama and Yama. (S'lo. 105)

867. Possessed of Satva (Satvavān).

Satva : courage, strength, etc.
Vya. He possesses the Satva body.

868. Chiefly based in Satva quality (Sātvikah).

Vya. He causes one to become Sātvic by His side-glance.

869. He that is true to the wise (Satyah).

Vya. The possessor of truth.

870. Ever devoted to truthfulness and Dharma (Satya-dharmaparāyanah).

Dharma : duty characterised by ordinance and prohibition.

871. The desired (Abhiprāyah).

Of those that seek the Purushārthas, or he to whom all beings directly (abhi) go (praiti) during Pralaya.

872. Worthy of being loved (Priyārhah).

The Smriti (Vishnu Dha., 55-3) says: "By those that desire for the imperishable (Brahman), the most beloved things in the world and the choicest in the house should be given to Him who is endowed with all good qualities."

873. The worshipped (Arhah).

He that should be worshipped by such things as welcome address, offering of seat, praise, arghya or offering of water, milk, etc., pādya or water for washing the feet, hymns, prostrations, etc.

Vya. He is worshipped by devotees.

874. The fulfiller of desires (Priyakrit).

He is not only the beloved, but he fulfils the desires of those that worship him by means of hymns, etc.

875. The increaser of pleasure (Prītivardhanah).

Of those that worship him. (S'lo. 106)

876. He who has his abode in the firmament. (Vihāyasagatih).

It may mean the abode of Vishnu, or the Sun.

877. The Light (Jyotih).

He that shines of his own accord. The S'ruti (Mahā. Up., 13) says : " Nārāyana is the supreme Light.

Vya. The Archirādi (northern) path, etc., are reminded (to the devotees) by Him.

878. Of good effulgence (Suruchih).

Or desire.

Vya. His wish is to uplift His devotees.

879. The consumer of oblations (Hutabhuk). (887) [1]

Though offered to different gods in sacrifices.

880. The all-pervader (Vibhuh).

Or the Lord of the three worlds.

881. The Sun (Ravih).

Because he takes away the juices (Rasa).

882. Of various tastes (Virochanah).

Vya. This means the year.

883. Sūryah.

From the root *sū* to bring forth.

[1] 879 and 880 make one name.

884. He that brings forth all the Universe (Savitā).

The Vishnu Dharmottara says : "He is called Ravi because he takes away the juices ; and he is named Savitā as he produces all beings."

Vya. He produces the rain through Sūrya, the sun.

885. He that has the Sun as his eye (Ravilochanah).

The S'ruti (Mun. Up., 3-4) says : "Whose head is the fire, whose eyes are the sun and the moon." (S'lo. 107)

886. The endless (Anantah).[1]

Because of his being eternal, all-pervading, and unlimited by space and time ; or He who is in the form of the serpent Ādis'esha.

887. The consumer of oblations (Hutabhuk).

888. The enjoyer (Bhoktā).

Of the insentient Prakriti or matter.

889. The conferrer of bliss (Sukhadah).

On devotees in the shape of emancipation ; or if the letter *A* is prefixed to this name then 'the destroyer of misery'.

890. Having numerous births (Naikajah).

For the sake of preserving virtue.

Vya. Naikada ; He bestows salvation on many a devotee.

891. The first-born (Agrajah).

i.e., Hiranyagarbha. The S'ruti (Tai. Sam., 4-1-8) says : "First Hiranyagarbha came to exist."

Vya. He is enjoyed supremely (by His devotees).

892. He that knows no dejection (Anirvinnah).

Because he has all his desires fulfilled and because he has nothing more to be attained.

[1] 886, 887 and 888 make one.

893. He that always forgives (Sadāmarshi).

Especially good men.

Vya. Seeing the Mukta-jivas, liberated souls, He feels that His work is over with them.

894. The stay of the worlds (Lokādhishthānam).

Because the three worlds rest on Him, who wants no support, being Brahman.

895. The wonderful (Adbhutah).

The S'ruti (Kath. Up., 2-7) says : "Who cannot be attained by many even by hearing ; whom, many though hearing, do not know ; the expounder of him is a wonder ; and able is he who obtains him ; wonderful is the knower instructed by the able." The Lord (Bh. G., 2-29) says : "One sees him like a wonder." Or *wonderful* : because of his form, power, transaction, etc. (S'lo. 108)

896. Of long duration (Sanāt).

Time is the manifestation of the supreme One. The Vishnu Purāna (1-2-15) says : "The first emanation, O Dvija, of Parabrahman is Purusha. The next is the Vyakta and Avyakta. The last is Time."

Vya. Sanāt means worship.

897. The most ancient (Sanātanatamah).

Because He is the cause of all, and older than Brahmā and others who are the oldest.

898. Dark-blue hued (Kapilah).

Like the colour of Badabā, the fire of final destruction.

899. The Sun (Kapih).[1]

He who dries up (pi) the water (ka) by his rays ; or Kapi means Varāha or boar-incarnation.

[1] 899 and 900 make one.

900. The indestructible resting place (Avyayah).

Of the Universe during Pralaya.

Thus ends the Ninth Hundred.

TENTH HUNDRED

901. The conferrer of all blessings (Svastidah).

On his devotees.

902. The doer of good (Svastikrit).

Vya. He causes one to do good deeds.

903. Whose nature is auspiciousness (Svasti).

Or the supreme bliss.
Vya. He is the basis of all *mangalas*, auspiciousness.

904. The enjoyer of blessings (Svastibhuk).

Or he who enables his devotees to enjoy blessings.

905. He who grows in auspiciousness (Svastidakshinah).

Or He who is capable of conferring auspiciousness ; or because He alone is capable of readily conferring blessings ; or because all attainments (Siddhis) are gained by merely remembering Him. It is said : "I always take refuge in Hari, the unborn, who, when remembered, becomes the source from which all auspiciousness proceeds. By the mere remembrance of Krishna, the body of accumulated sins breaks into many pieces just as the mountain is broken to pieces by thunder-bolt." (S'lo. 109)

906. He that is not wrathful (Araudrah).

Raudra : Karma is violent, desire too is violent, so also anger is violent. He is free from these three kinds of violences because of his having achieved all his desires ; he has no desire; hatred, etc. Hence he is called 'Araudra'.

907. Being in the form of the serpent S'esha (Kundalī).

Or because he wears pendants as bright as a thousand suns ; or because he has whale-shaped pendants representing Sānkhya and Yoga S'āstras.

908. The bearer of discus (Chakrī). (995)

He holds in his hand the chakra called Sudars'ana which represents the principle of Manas or mind, for the purpose of protecting all the worlds. The Vishnu Purāna (1-22-71) says : " Vishnu holds in his hand the chakra which represents the mind, which is unsteady, and which is swifter than the wind."

909. Endowed with prowess (Vikramī).

Or the movement of his feet ; these two being so peculiar to him as distinguished from all other persons, he is called Vikramī.

910. Of powerful commands (Ūrjitas'āsanah).

In the shape of S'ruti and Smriti. The Lord says : "The S'ruti and Smriti are my commands and he who overrides them is a violator of law and my hater. Such a man though he may be my devotee is not a Vaishnava."

911. Transcending speech (S'abdātigah).

He is incapable of being described by the aid of speech, because he has no species, etc., which could be denoted by words. The S'ruti (Tai. Up., 2-4) says : " From whom the speech with the mind returns without reaching it." Vish. Pr. (1-17-22) says : " The supreme abode is that which transcends speech and is meditated upon by Yogins."

912. He whom alone all the Vedas with one intent proclaim (S'abdasahah).

The S'ruti (Kath. Up., 2-15) says : " All the Vedas extol that abode." The Lord (Bh. G., 15-65) says : " I am alone to be known by all the Vedas."

913. The dewy season (Śiśirah).

Because He is the dew which cools those who are afflicted by the three kinds of pain (physical, mental and supernatural).

914. The maker of night (Śarvarīkarah).

To those bound in Samsāra, Ātman is (dark as) night; to the wise ones Samsāra is (as) night. As he is the cause of these two, he is called (maker of the night). The Lord (Bh. G., 2-69) says: "When it is night to all beings, then is the sage awake. When all beings are awake, then is the night of the knowing sage." (Ślo. 110)

915. He who is divested of cruelty (Akrūrah).

Cruelty: it is a mental modification born of excessive wrath, or the internal affliction caused by it. Because He has obtained all desired objects and is free from every (kind) of desire, he has no anger and no cruelty.

916. Beautiful (Peśalah).

Because His deeds, mind, words and body are all beautiful.

917. The clever (Dakshah).

Because the three qualities, immensity, strength, and quick execution are natural in the supreme One.

918. The skilful (Dakshinah).

This also has the same meaning as Daksha. There is no fault in the repetition because the words are different though the same in meaning; or Dakshina may also mean to go or to slay.

919. The chief among those that forbear (Kshamināṃ varah).

He is the chief among the yogins who have forbearance; or He is the chief among the elements such as the earth, etc., that bear all burdens. Vālmīki (Rāmā, 1-1-18) says: "He (Śrī Rāma) is equal to earth in point

of forbearance." Although he upholds the whole Universe he is not afflicted like the earth by that burden. Hence he is superior to the earth ; or, 'Kshaminah,' means strong. The Lord being endowed with all powers, He is capable of doing all actions. Hence He is the chief among the strongest.

920. The foremost among the learned (Vidvattamah).

He alone and no other possesses always the most wonderful knowledge by which he knows everything.

921. He that transcends all fears (Vītabhayah).

He that has no fear pertaining to or accompanying the transmigratory life, as He is the Lord of all and ever free.

922. Whose names and acts heard and recited, lead to righteousness (Punya s'ravana kīrtanah).

The Phala chapter (*Infra* 122) says : "He who hears this hymn and always recites it, he will surely never get any inauspiciousness either in this world or in the world to come." (S'lo. 111)

923. The redeemer (Uttāranah).

From the ocean of Samsāra.

924. The destroyer of evil doings (Dushkritihā).

Called sins.

925. The holy (Punyah).

He makes those holy who remember Him ; or He enables all to be righteous by His commands in the shape of S'ruti and Smriti.

926. The dispeller of evil dreams (Dussvapnanās'anah).

That forbode the coming evils.

927. The destroyer (hā) of various (vi) evil paths. (ira) (Virahā).

Of worldly men by conferring on them salvation.

928. The protector (Rakshanah).

Of the worlds by assuming the Satva quality.

929. The holy ones (Santah).

Those who walk along the good path are holy men. The Lord himself has taken the shape of holy men for the increase of knowledge and modesty.

930. The sustainer of life (Jīvanah).

Of all beings in the shape of Prāna.

Vya. He gave life to the crocodile in the form of a Gandharva.

931. He that exists overspreading the Universe. (Paryavasthitah). (S'lo 112)

932. Of infinite forms (Anantarūpah).

Many are the forms of Him who shines as the whole Universe.

933. Of infinite power (Anantas'rīh).

Because he possesses countless superior S'aktis.

The S'ruti (S've. Up., 6-8) says : "The supreme S'akti of Him is declared to be various."

934. Of subdued wrath (Jitamanyuh).

Vya. Even to the crocodile, the enemy of the elephant, He gave the Gandharva state.

935. The destroyer of fear (Bhayāpahah).

Of Samsāra.

936. The just (Chaturas'rah).

Because He distributes rewards to men according to the nature of their actions.

Ka. Chaturas'rah (Four-divisioned) (1) Dharma, etc., *i.e.*, (Artha, Kāma and Moksha). He bestows on the deserving the four desired objects according to their deserts. (2) The sacrificial fire is of four kinds : as

Āhavanīya, etc. (3) He bestows more results on them who worship him in *Chaturaśrah, i.e.*, a Yandra, square in shape. (4) He nourishes with food the four kinds of creatures, born of womb, born of egg, born of sweat, and those that come out of earth. (5) He protects the four kinds of people, the distressed, those desirous of knowing the Lord, the desirers of wealth and the wise ones. (6) He has four heads in the form of fire. (7) He is known by the head (Upanishads) of the four Vedas. (8) His command is obeyed in the four (quarters) of the world. (9) He destroys in his fire of death, at the end, the four kinds of creations. (10) He declared the four Vedas by his four faces (in the form of Brahma). (11) His form shines beautifully like a four-square object.

937. Of immeasurable Self (Gabhīrātmā).

Self : mind.

938. The bestower of diverse fruits (Vidiśah).

On deserving persons for their diverse acts.

939. He that sets diverse commands (Vyādiśah).

On Indra and others.

940. The giver (Diśah).

Of all the results of actions in the character of the Vedas.

Vya. He created wonder in Brahmā and others, by freeing the elephant king from bondage. (Ślo. 113)

941. The beginningless (Anādih).

Vya. Just as the devotees of Him, though they are limited in good qualities, treat others well, His opinion is not accepted by the devotees of other gods and by the evil-doers.

942. The support of the Earth (Bhūrbhuvah).

As the cause of all, the Earth is the support ; He is the support of the Earth too, which is well-known as the support of everything.

943. The resplendent (Lakshmīh).

He is not merely support of the earth, but He is also the splendour of the earth. Or *Bhūh* (942) would mean this world, *Bhuvah* : the firmament, and *Lakshmī* : the science of Ātman. The S'rīstuti (Vis. Pr., 1-9-120) says : "Thou art, O Devī, the science of Ātman." Or he who is the beauty (Lakshmī) of the earth and the sky.

944. Of various auspicious movements (Suvīrah).

945. Adorned with two beautiful bracelets (Ruchirāngadah).

Vya. He confers auspicious bodies on His devotees.

946. The creator (Jananah).

Of Beings.

947. The primeval cause of beings (Janajanmādih).

948. The terror (Bhīmah).

The S'ruti (Kath. Up., 6-2) says: "It is a great fear like an uplifted thunder-bolt."

949. Of fearful powers (Bhīmaparākrama.)

Because (in His incarnations) He is the cause of fear to Asuras and others. (S'lo. 114)

950. The resting place of that which supports (Ādhāranilayah).

He is the final abode or support of the Earth and other elements which support all.

951. He that is without support (Adhātā).

He, who is supported by his Self alone, has no other support ; or the name can be taken as 'Dhātā' to mean to consume. He consumes all beings during involution.

952. The blossom of the Universe-flower (Pushpahāsah).

As the buds of flowers blossom forth, He has blossomed forth as the Universe.

953. The ever-awake (Prajāgarah).

Being ever wise.

Vya. He is ever awake in the affairs of His devotees.

954. The uppermost (Ūrdhvagah).

As he stays ahead of all creatures.

Vya. He leads up His men.

955. Walking in the path of righteousness (Satpathācharah).

956. The life-giver (Prānadah).

As He revived the life of Parikshit and others that were dead.

957. Pranavah.

Is the monosyllable 'Om' denoting Paramātman. He is called Pranava itself as both are identical.

958. He who has dealings (Panah).

The S'ruti (Tai. Ār., 3-12) says: "He, the wise, remains creating various forms and giving names to each." Or the word 'Pana' indirectly gives the following meaning: he who awards, to those that are entitled, the collective virtues of their good Karmas. (S'lo. 115)

959. Wisdom (Pramānam).

Which is self-shining in him. The S'ruti (Ai. Up., 3-3) says: "The wisdom is Brahman." The Vishnu Pr. (1-2-6) says: "The nature of knowledge is in reality extremely pure. Through illusionary understanding of it, it appears as objects."

960. The resting place of Prāna (Prānanilayah).

It may mean the Jīva into which the senses or the Prāna, Apāna, etc., merge, as they are depending on him (Jīva); or it may mean the supreme Person in whom the Prāna or Jīva merges; or, 'Prānanilaya' means the involver of the Jīvas (during involution.)

961. The sustainer of Prāna (Prānabhrit).

By means of food.

Vya. He maintains His devotees as He does His life.

962. The life of Beings (Prānajīvanah).

Because He makes the beings to live by means of Prāna or vital airs. The S'ruti (Kath. Up., 5-5) says: "No mortal whatsoever lives by Prāna, nor by Apāna; they live by another on which both are founded."

963. The reality (Tattvam).

"The words 'Tattva,' 'Amrita,' 'Satya,' and 'Paramārthasatatva' are synonyms and mean the same Brahman, which is the real Truth.

964. The knower of the Truth (Tattvavit).

As it is.

Vya. He is the remaining principle of all *tatvas*.

965. The one Ātman (Ekātmā).

The S'ruti (Chchā. Up., 1-1) says: "This indeed was one Ātman." The Smriti says: "That which pervades, that which receives, that which enjoys the objects, and that which exists always, is called Atman."

Vya. His mind is exclusively in the knowers of reality.

966. He that transcends birth, death, and decrepitude (Janma mrityu jarātigah).

He who goes transcending the six kinds of changes such as conception, birth, growth, maturity, decay and death. The S'ruti (Kath. Up., 2-18) says: "He, the intelligent, is not born nor does he die." (S'lo. 116)

967. He that causes to cross (the three worlds) by means of the three Vyāhritis, Bhuh, Bhuvah, and Svah (Bhūrbhuvassvastaruh).

The Rigvedins speak of the three Vyāhritis, named Bhū, Bhuva and Sva, which are, as it were, the essence of the three Vedas ; by means of these, and through oblations (into fire) one crosses the three worlds. Manu (3-76) says : "Sacrifices when carefully offered in the fire reach the Sun ; from the Sun comes rain, from rain food and from food all beings." Or it means the tree of Samsāra of the worlds Bhū, Bhuva and Sva ; or he, like a tree, extends to the three worlds.

968. The rescuer (Tārah).

From the ocean of Samsāra. Or *Tāra* means Pranava.

969. The father (Savitā).

Of all.

970. The great grand-sire (Prapitāmahah).

Even of Brahmā, the grandsire.

971. He who is the form of the sacrifice (Yajnah).

972. The Lord of sacrifice (Yajnapatih).

Or the protector of it. The Lord (Bh. G., 9-24) says : "I am the enjoyer of all the sacrifices and also the Lord of them."

973. The sacrificer (Yajvā).

As he is also the performer of the sacrifice.

974. Having the sacrifices for his limbs (Yajnāngah).

In his incarnation as Varāha or boar. The Harivamsa (42nd chap.) says : "The Vedas are his feet, the sacrificial post is his jaws, the sacrifices are his hands, the chitī (knowledge ?) is his face, the fire is his tongue, the munja grass is his hair, and the Brahmā is the head of the great Lord. The day and night are his eyes, the Vedas are his limbs and the S'rutis are his ornaments, the ghee is his nose, the sacrificial ladle is his neck, the great songs of Sāmaveda his talk ; his body is made of virtue and truth, and all good actions are the movement of his feet. The expiation ceremony is his

finger nails. The sacrificial animals are his knee; the Udgātā is his bowels. Homa is his generative organ, the fruits, the seeds and herbs are his outward body. The mantras are his buttocks. The Vikrita Soma is his blood; the sacrificial altar is his upper arm (skandha). The oblation is his sense of smell. The Havya and Kavya are his quickest movements. Prāgvamśa his body. Thus the Divine One is worshipped by many vows. The gift is the heart of the Yogin, and all the Yāgas are made for him. The Upākarma ceremony is his lips; the Pravargya is his navel. His path is made of various Chchandas; the secret Upanishads are his seat. He is the consort of Chchāyā Devī and he is uplifted like the peak of Mount Meru."

975. The carrier of sacrifice (Yajnavāhanah).

Or as he fulfils all the sacrifices that produce results.

Vya. The Vedas are carrying Him. (Ślo. 117)

976. The upholder of the sacrifices (Yajnabhrit).

Or protector of them.

Vya. He increases the yajna when one performs it, with His remembrance and Pūrnāhuti, the last Homa.

977. The creator of sacrifices (Yajnakrit).

Or destroyer of them at the beginning and at the end of the Universe.

Vya. He destroyed the yajna of Bali.

978. The ultimatum in sacrifice (Yajnī).

He is the whole of which the sacrificers are only parts.

Vya. His form is created by the knowledge of His devotees.

979. The enjoyer of sacrifice (Yajnabhuk).

980. Having the sacrifice as means (Yajnasādhanah).

To reach Him.

981. The giver of the result of sacrifice (Yajnāntakrit).

Or He fulfils the desire of sacrificers by the repetition of the Vaishnavī Rik in oblations.

982. He that is the secret of sacrifice (Yajnaguhyam).

The secret of sacrifices is Jnānayajna. Yajna may also mean any deed performed without any desire for result; Brahman, as it is identified with such deeds, is called 'Yajnaguhya'.

983. The food (Annam).

He causes all beings to eat and enjoy and himself eats or consumes all beings.

984. The eater of food (Annādah).

The word *Eva* (*alone* in the text) is used to show that the whole Universe in the shape of food includes the eater as well as what is eaten. The word *cha* (*and*) is used to show that all the words can be applied to the one Paramātman. (S'lo. 118)

985. The self-cause (Ātmayonih).

Because Ātman alone is the material cause (of the Universe) and no other.

986. The self-born (Svayamjātah).

This shows that he alone is the instrumental cause. That Hari is both the instrumental and material cause, is established by the Vedānta Sūtra (1-4-23), "He also is the material cause, on account of the promise (of instruction) and of the illustration."

987. The digger (Vaikhānah).

It is well-known in the Purānas that He in the form of boar, dug up the Earth, and killed Hiranyāksha, an Asura, who lived in the nether world.

988. Praised by Sāmans (Sāmagāyanah).

989. The son of Devakī (Devakīnandanah).

The Mahābhārata says : "All the luminaries in the world, the three worlds, the protectors of the worlds, the three Vedas, the three sacred fires, the five oblations (see *Infra* S'lo. 138) and all the Devas are the Son of Devakī (Krishna)."

990. The creator (Srashtā).

Of all worlds.

991. The Lord of the Earth (Kshitīs'ah).

992. The destroyer of sins (Pāpanās'anah).

When the son of Das'aratha (S'rī Rāma) is praised, worshipped, meditated upon, remembered, he destroys all classes of sins. The Vriddhas'ātātapa says : "Whatever sins are destroyed by the virtue of observing the vow of fasting for a fortnight, the same is destroyed by the practice of a hundred Prānāyāmas. Whatever sins are removed by a thousand Prānāyāmas, are destroyed in a minute by meditation upon Hari." (S'lo. 119)

993. The bearer of conch shell (S'ankhabhrit).

Called Pānchajanya representing (the five) elements, Ahankāra (egotism) and the rest.

994. The wielder of the sword called Nandaka (Nandakī).

Representing knowledge.

995. He that has discus (Chakrī)

Called Sudars'ana representing the mind principle ; or he whose order sets the wheel of Samsāra in motion.

996. Wielder of the bow called S'ārnga (S'ārngadhanvā).

Representing the senses and Ahankāra.

997. The bearer of club (Gadādharah).

Called Kaumodakī representing the principle of Buddhi.

998. With car-wheel in His hand (Rathāngapānih).

999. He that is incapable of being agitated (Akshobhyah).

Hence he is said to be unassailable.

Vya. He is bound by His vow, that He must protect those who take refuge in Him.

1000. He who is armed with all kinds of destructive weapons (Sarvapraharanāyudhah).

There is no rule to the effect that He wields only these (the above mentioned) weapons, but it is said that He has all kinds of destructive weapons. Although finger-nails, etc., are not usually recognised as weapons, they serve Him as weapons. The use of the phrase 'armed with all kinds of destructive weapons' at the end serves to show that He is the Lord of all, having genuine intentions (Satyasankalpa); says the S'ruti (Br. Up., 6-4-22): "He is the Lord of all."

Om ! prostration to Him that is armed with all destructive weapons (Sarvapraharanāyudhomnnamah).

The repetition 'armed . . . weapons' marks the end of the book. The monosyllable *Om* is used for auspiciousness. It is said "As the words *Om* and *Atha* proceeded from the throat of Brahman at the beginning they are auspicious." By the word 'Namah' (prostration) he is worshipped. Says the S'ruti (Īs'a. Up., 18): "To thee we offer our words of adoration." Says an adage: "Where Hari is first saluted that alone is auspicious Lagna and Nakshatra, that alone is auspicious day, that alone is successful Karana."

The wise ones salute the god at the beginning and at the end of an action also. The result of the salutation has already been described (*vide supra*, S'lo. 4 to 13, 15 to 25).

"Even one salutation heartily rendered to Krishna is equal to ten horse-sacrifices duly performed. He who has performed ten As'vamedha sacrifices is again born, but he who salutes Krishna is not. There is no fear to those who bow down before Govinda whose colour resembles that of Atasī flower, who is undecaying and clad in white garment. The sins committed by man in his past births, in thousands of Kalpas and Pralayas, are immediately destroyed by slightly bowing down his head before the master of three worlds, the Supreme Lord, Vishnu of uncomparable excellence. (S'lo. 120)

Vya. Concluding verse.

Adoration to the Munis, the authors of the Mahābhārata,

Adoration to the Bhāshyakāra, S'rī S'ankara,

Adoration to the Gurus Sarvesvaratīrtha,

Adoration to the creatures of the Lord.[1]

Ka. At the end of the last name, the author says :

"I am Thy servant in the sense of my body. I am Thy part in the sense of my Jiva. I am Thyself in the sense of Atman. This is my settled mind."

Thus ends the Tenth Hundred.

PHALA S'RUTI OR RESULT-REPORT

121. Thus have I recited to thee, without leaving out any, the thousand divine names of the high-souled Kes'ava whose glory should always be sung.

By the word *thus* is meant that the thousand names have been recited exactly without any addition or diminution. *Divine* : the names include different words

[1] There is a verse at the end of the MSS. which runs as follows : Subramanya (the copyist) has copied the Nāmakārikā composed by a *yati* and brought by (one) Subramanya from Kerala country.

denoting the same meaning. In the beginning of the work the opening question was : "By repeating what, will the creatures be freed ?" Here the word *repeating* is introduced as it includes the three kinds of repetitions, *viz.*, loud, low, and audible.

122. That man who hears this hymn every day or who recites this, never meets with any evil here or hereafter.

Hereafter : because like Yayāti, Nahusha and others, some even though they went to heaven, have met with evil. But not so with His devotees.

123. By doing this a Brāhmana knows the end of the Vedas; a Kshatriya comes out victorious in battle ; a Vaisya becomes possessed of great riches and a Śūdra enjoys great happiness.

'The end of the Vedas' is Brahman.

The opening question was thus put : "By repeating what, will the creatures be freed from the bonds of births and Samsāra ?" And the answer follows. From this one should not think that by merely reciting (this hymn) salvation is ensured ; because it is by knowledge alone that one can attain to Moksha. It is to point out this that the phrase "by doing this a Brāhmana attains Brahman (by knowing the meanings of the Vedas or by mastering (Vedānta)," is introduced. By performing Karma the internal organs are purified and then gradually Moksha is attained. It is said : "The actions remove the impurities (of the senses) and the knowledge (leads) to the supreme goal. When by actions the impurities are cleansed, then the knowledge arises. Man by obtaining the eternal knowledge is freed from bondage. By virtuous act only, happiness and knowledge arise. By knowledge Moksha is obtained. The Yogins do perform action giving up attachment for the sake of purifying the senses (Bh. G., 5-11). By actions man is

bound and by knowledge he is freed. Therefore the S'ages do not perform Karma having realised the other side (*Pāra*, *i.e.*, the goal, Brahman). The best of the twice-born ones should give up even the prescribed actions and make effort towards the knowledge of the Self, control (of the senses) and the study of the Vedas. By austerities one destroys his sins and by knowledge he attains immortality. Knowledge arises in him who is free from wicked actions; and he perceives the Self in the self which resembles a clear mirror." The S'ruti also says (Br. Up., 6-4-22): "In accordance with the word of the Vedas the Brāhmanas desire to comprehend him by sacrifice, gift, austerity and subjection of senses." With whatever materials one may perform sacrifices with ladle or homa, his mind becomes clear and illuminated."

By knowledge alone one gets salvation. "The knower of Brahman reaches the Supreme" (Tai. Up., 2-1.) "The knower of Ātman crosses the sorrow." (Chchā., 7-1-3.) "The knower of Brahman becomes Brahman itself. Becoming Brahman itself one attains Brahman." (Tai. Ār., 2-2.) "By knowing him one transcends Death. There is no other path (than this) to the goal." (S've. Up., 3-8.) "The wise man does not fear anything." (Tai. Up., 2-9.) "If, in this world, a person knows the Self then the true end is gained; if a person in this world does not know the Self, there will be great calamity." (Kena. Up., 2-13.) "When a man is able to roll up Ākās'a like a strip of skin then he will see the end of sorrow without knowing God. Neither by action, nor by offspring, nor by wealth, one can attain immortality, but by renunciation." (Mahā-Up., 12): "Those who have ascertained the meaning of the knowledge derived from the Vedānta, who, by the Yoga which renounces all worldly concerns, are striving for emancipation, and whose intellects are purified, all those, at the time of their final death, enjoying the highest immortality in the worlds of Brahmā, become finally liberated."

Sūdra attains to happiness by hearing alone and not by reciting. The S'ruti (Tai. Sam., 7-1-1) says : "Therefore the S'ūdra is not entitled to perform Yāga." The Mahābhārata says : "One should teach the Scriptures to all the four castes, keeping a Brāhmana at the head." The Harivams'a also says : "One born in the S'ūdra caste attains good state by hearing." From this it is plain that the S'ūdra can only hear and thereby he attains happiness, whereas the twice-born only can recite.

124. He who aspires to the merit of righteousness succeeds (by reciting this) in getting it; he who desires wealth likewise gets it; the man of pleasure has his desires satisfied; and he who desires offspring acquires offspring.

Desires : are objects desired by the senses such as eyes, etc., induced, as they are, by the mind backed by the Self.

The following results are promised to one who is devout, pure, persevering, ever meditative and full of faith :

125. That man who with devotion and perseverance, and heart wholly turned towards Him, recites these thousand names of Vāsudeva every day, after having purified himself,

126. succeeds in acquiring great fame, a position of eminence (among his kinsmen), enduring prosperity, (and lastly) that which is of the highest benefit to him (*i.e.*, Moksha).

127. Such a man never meets with fear at any time and acquires great prowess and energy. Disease never afflicts him; fair complexion, strength, beauty and accomplishments become his.

128. The sick become hale; the afflicted become freed from their afflictions; the affrighted become freed

from fear; and he that is plunged in calamity becomes freed from calamity.

129. The man who hymns the praises of that foremost of Beings, by reciting His thousand names with devotion, succeeds in quickly surmounting all difficulties.

130. That mortal who takes refuge in Vāsudeva and who becomes devoted to Him, becomes freed from all sins and attains eternal Brahman.

131. They who are devoted to Vāsudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude and disease.

132. That man, who with devotion and faith recites this hymn (of thousand names), succeeds in acquiring felicity of soul, disposition of forgiveness, prosperity, intelligence, memory and fame.

Faith: the theistic idea.

133. Neither wrath nor jealousy, nor cupidity, nor evil thoughts, ever appear in those men of righteousness who are devoted to that foremost of Beings.

134. The firmament with the sun, moon, and stars, the welkin, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the high-souled Vāsudeva.

This verse is here introduced to show that the effects of the reciting of this hymn are literally true and not mere praise.

135. The whole Universe, movable and immovable, with the Gods, Asuras, and Gandharvas, Yakshas, Uragas, and Rākshasas, is under the sway of Krishna.

136. The senses, the mind, understanding, life, energy, strength, and memory, it has been said, have Vāsudeva

for their soul; also the Kshetra (the body) and the Kshetrajna (the knower of the body).

137. Conduct is said to be the foremost of all topics treated of in the Scriptures. Righteousness has conduct for its basis. The Eternal Vāsudeva is said to be the Lord of Righteousness.

This verse indicates that he only can aspire to practise all the Dharmas, who has got character in him.

138. The Rishis, the Pitris, the Devas, the great (primeval) elements, the Souls, indeed, the entire movable and immovable Universe, have sprung from Nārāyana.

139. The Yoga, the Sānkhya, knowledge, the sciences, all mechanical arts, the Vedas, the diverse Scriptures, and all learning, have sprung from Janārdana.

140. Vishnu, the one great Being, pervades the innumerable individual beings and the three worlds; and being the enjoyer of all, and the undecaying, experiences (everything).

141. This hymn in praise of the illustrious Vishnu, composed by Vyāsa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (*i.e.*, moksha).

This hymn is composed by the revered Krishna Dvaipāyana, the omniscient, the knower of thousand branches (of the Vedas), who is Nārāyana himself. Hence this hymn is to be recited by all with faith to achieve all the ends.

142. Those persons that worship and adore the Lord of the Universe, that Deity who is unborn, and possessed of blazing effulgence, who is the origin or cause of the Universe, who knows no deterioration, and who is endowed

with eyes that are like the lotus, have never to meet with any discomfiture.

Thus ends the 149th chapter consisting of the Divine Hymn, Sahasranāma of Vishnu, in the dialogue between Bhīshma and Yudhishthira in the Ānus'āsanika Parva in the Mahābhārata.[1]

'Lord of the Universe' and other epithets indicate that the reciters of this hymn become virtuous, and have their objects and actions fulfilled, as they worship the Lord of the Universe. Vyāsa says: "The S'rutis say that any act carelessly performed, any irregular procedure in sacrifices, is rendered perfect by meditating upon Vishnu."

"If one praises the Creator of the Universe with the same ardour with which he would praise a rich man to get wealth from him, would he not be delivered from the bonds (of Samsāra)?"

This commentary of Sahasranāma, which brings happiness to all and was written in accordance with S'ruti and reason, is dedicated to the feet of Hari.

Thus ends the Bhāshya of S'ri S'ankarāchārya, the Teacher of the Parama Hamsa Sanyāsins, the student of Govinda Bhagavatpāda.

OM TAT SAT

[1] According to Parās'ara Bhatta, 235th Adhyāya.

श्रीगणेशाय नमः ॥

श्रीगोपालकृष्णाय नमः ॥

॥ अथ श्रीविष्णुसहस्रनामस्तोत्रप्रारंभः ॥

(यस्य स्मरणमात्रेण जन्मसंसारबंधनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे) ॥

श्रीवैशंपायन उवाच—

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शांतनवं पुनरेवाभ्यभाषत ॥ १ ॥

युधिष्ठिर उवाच—

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवंतः कं कमर्चंतः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥
को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जंतुर्जन्मसंसारबंधनात् ॥ ३ ॥

श्रीभीष्म उवाच—

जगत्प्रभुं देवदेवमनंतं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायं स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥
ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥
एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुंडरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ ८ ॥
परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥
पवित्राणां पवित्रं यो मंगलानां च मंगलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥
यतः सर्वाणि भूतानि भवंत्यादियुगागमे ।
यस्मिंश्च प्रलयं यांति पुनरेव युगक्षये ॥ ११ ॥
तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे श्रृणु पापभयापहम् ॥ १२ ॥
यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १३ ॥

अस्य श्रीविष्णुदिव्यसहस्रनामस्तोत्रमालामंत्रस्य
भगवान् वेदव्यास ऋषिः ।
अनुष्टुप् छंदः ।
श्रीविष्णुः परमात्मा देवता ।
अमृतांशूद्भवो भानुरिति बीजम् ।
देवकीनंदनः स्रष्टेति शक्तिः ।
त्रिसामा सामगः सामेति हृदयम् ।

शंखभृन्नंदकी चक्रीति कीलकम् ।
शार्ङ्गधन्वा गदाधर इत्यस्त्रम् ।
रथांगपाणिरक्षोभ्य इति कवचम् ।
उद्भवः क्षोभणो देव इति परमो मंत्रः ।
श्रीमहाविष्णुप्रीत्यर्थे जपे विनियोगः ।

अथ ध्यानम् ।

शांताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधा(का)रं गगनसदृशं मेघवर्णं शुभांगम् ।
लक्ष्मीकांतं कमलनयनं योगिहृद्ध्यानगम्यं
वंदे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥
क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतैर्मौक्तिकानां
मालाक्लृप्तासनस्थस्स्फटिकमणिनिभैर्मौक्तिकैर्मंडितांगः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूषवर्षै-
रानंदी नः पुनीयादरिनलिनगदाशंखपाणिर्मुकुंदः ॥
भूः पादौ यस्य नाभिर्वियदसुरनिलश्चंद्रसूर्यौ च नेत्रे
कर्णावाशाश्शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः
(वास्तेयमब्धेः ।)
अंतस्स्थं यस्य विश्वं सुरनरखगगोभोगिगंधर्वदैत्यै-
श्चित्रं रंरम्यते तं(ऽजं)त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

ओं नमो भगवते वासुदेवाय ॥

विश्वं विष्णु र्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृ द्भूतभृ द्भावो भूतात्मा भूतभावनः (9) ॥ १४ ॥
पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञो ऽक्षर एव च (17) ॥ १५ ॥

योगी योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः (24) ॥ १६ ॥
सर्वः शर्वः शिवः स्थाणु र्भूतादि र्निधि रव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभु रीश्वरः (37) ॥ १७ ॥
स्वयंभूः शंभु रादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः (46) ॥ १८ ॥
अप्रमेयो हृषीकेशः पद्मनाभो ऽमरप्रभुः ।
विश्वकर्मा मनु स्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः (55) ॥ १९ ॥
अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूत स्त्रिककुब्धाम पवित्रं मंगलं परम् (64) ॥ २० ॥
ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः (73) ॥ २१ ॥
ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृति रात्मवान् (84) ॥ २२ ॥
सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः (94) ॥ २३ ॥
अजः सर्वेश्वरः सिद्धिः सिद्धः सर्वादि रच्युतः ।
वृषाकपि रमेयात्मा सर्वयोगविनिःसृतः (103) ॥ २४ ॥
वसु र्वसुमनाः सत्यः समात्मा संमितः समः ।
अमोघः पुंडरीकाक्षो वृषकर्मा वृषाकृतिः (113) ॥ २५ ॥
रुद्रो बहुशिरा बभ्रु र्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थाणु र्वरारोहो महातपाः (122) ॥ २६ ॥
सर्वगः सर्वविद्भानु र्विष्वक्सेनो जनार्दनः ।
वेदो वेदवि दव्यंगो वेदांगो वेदवित् कविः (132) ॥ २७ ॥
लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूह श्चतुर्दंष्ट्र श्चतुर्भुजः (140) ॥ २८ ॥

भ्राजिष्णु र्भोजनं भोक्ता सहिष्णु र्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः (150) ॥ २९ ॥
उपेंद्रो वामनः प्रांशु रमोघः शुचि रूर्जितः ।
अतींद्रः संग्रहः सर्गो धृतात्मा नियमो यमः (162) ॥ ३० ॥
वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
अतींद्रियो महामायो महोत्साहो महाबलः (172) ॥ ३१ ॥
महाबुद्धि र्महावीर्यो महाशक्ति र्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमा नमेयात्मा महाद्रिधृक् (180) ॥ ३२ ॥
महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानंदो गोविंदो गोविदां पतिः (188) ॥ ३३ ॥
मरीचि र्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः (197) ॥ ३४ ॥
अमृत्युः सर्वदृक् सिंहः संधाता संधिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा (208) ॥ ३५ ॥
गुरु र्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषो ऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः (217) ॥ ३६ ॥
अग्रणी र्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् (227) ॥ ३७ ॥
आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।
अहस्संवर्तको वह्नि रनिलो धरणीधरः (235) ॥ ३८ ॥
सुप्रसादः प्रसन्नात्मा विश्वधृ ग्विश्वभु ग्विभुः ।
सत्कर्ता सत्कृतिः साधु र्जन्हु र्नारायणो नरः (246) ॥ ३९ ॥
असंख्येयो ऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः (255) ॥ ४० ॥
वृषाही वृषभो विष्णु र्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः (264) ॥ ४१ ॥

सुभुजो दुर्धरो वाग्मी महेंद्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः (274) ॥ ४२ ॥
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मंत्र श्चंद्राशु र्भास्करद्युतिः (282) ॥ ४३ ॥
अमृतांशूद्भवो भानुः शशिबिंदुः सुरेश्वरः ।
औषधं जगतस्सेतुः सत्यधर्मपराक्रमः (289) ॥ ४४ ॥
भूतभव्यभवन्नाथः पवनः पावनो ऽनलः ।
कामहा कामकृत् कांतः कामः कामप्रदः प्रभुः (299) ॥ ४५ ॥
युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो ऽव्यक्तरूपश्च सहस्रजि दनंतजित् (307) ॥ ४६ ॥
इष्टो विशिष्टः शिष्टेष्टः शिखंडी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहु र्महीधरः (317) ॥ ४७ ॥
अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपान्निधि रधिष्ठान मप्रमत्तः प्रतिष्ठितः (326) ॥ ४८ ॥
स्कंदः स्कंदधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानु रादिदेवः पुरंदरः (335) ॥ ४९ ॥
अशोक स्तारण स्तारः शूरः शौरि र्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः (345) ॥ ५० ॥
पद्मनाभो ऽरविंदाक्षः पद्मगर्भः शरीरभृत् ।
महर्धि र्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः (354) ॥ ५१ ॥
अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिंजयः (362) ॥ ५२ ॥
विक्षरो रोहितो मार्गो हेतु र्दामोदरः सहः ।
महीधरो महाभागो वेगवा नमिताशनः (372) ॥ ५३ ॥
उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः (383) ॥ ५४ ॥

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्धिः परमस्पष्ट स्तुष्टः पुष्टः शुभेक्षणः (393) ॥ ५५ ॥
रामो विरामो विरजो मार्गो नेयो नयो ऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः (404) ॥ ५६ ॥
वैकुंठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायु रधोक्षजः (415) ॥ ५७ ॥
ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः (425) ॥ ५८ ॥
विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थो ऽनर्थो महाकोशो महाभोगो महाधनः (434) ॥ ५९ ॥
अनिर्विण्णः स्थविष्ठो भू धर्मयूपो महामखः ।
नक्षत्रनेमि र्नक्षत्री क्षमः क्षामः समीहनः (444) ॥ ६० ॥
यज्ञ इज्यो महेज्यश्च ऋतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् (454) ॥ ६१ ॥
सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहु र्विदारणः (464) ॥ ६२ ॥
स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः (474) ॥ ६३ ॥
धर्मगु ब्धर्मकृ द्धर्मी स दसत् क्षर मक्षरम् ।
अविज्ञाता सहस्रांशु र्विधाता कृतलक्षणः (485) ॥ ६४ ॥
गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः (493) ॥ ६५ ॥
उत्तरो गोपति र्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भक्ता कपींद्रो भूरिदक्षिणः (502) ॥ ६६ ॥
सोमपो ऽमृतपः सोमः पुरुजित् पुरुसत्तमः ।
विनयो जयः सत्यसंधो दाशार्हः सात्वतां पतिः (512) ॥ ६७ ॥

जीवो विनयिता साक्षी मुकुंदो ऽमितविक्रमः ।
अंभोनिधि रनंतात्मा महोदधिशयों ऽतकः (520) ॥ ६८ ॥
अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनंदो नंदनो नंदः सत्यधर्मा त्रिविक्रमः (530) ॥ ६९ ॥
महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपद स्त्रिदशाध्यक्षो महाशृंगः कृतांतकृत् (537) ॥ ७० ॥
महावराहो गोविंदः सुषेणः कनकांगदी ।
गुह्यो गभीरो गहनो गुप्त श्चक्रगदाधरः (546) ॥ ७१ ॥
वेधाः स्वांगो ऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः (557) ॥ ७२ ॥
भगवान् भगहा ऽनंदी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णु र्गतिसत्तमः (566) ॥ ७३ ॥
सुधन्वा खंडपरशु र्दारुणो द्रविणप्रदः ।
दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः (573) ॥ ७४ ॥
त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शांतो निष्ठा शांतिः परायणः (585) ॥ ७५ ॥
शुभांगः शांतिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपति र्गोप्ता वृषभाक्षो वृषप्रियः (595) ॥ ७६ ॥
अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः (604) ॥ ७७ ॥
श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः (614) ॥ ७८ ॥
स्वक्षः स्वंगः शतानंदो नंदि र्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्ति श्छिन्नसंशयः (623) ॥ ७९ ॥
उदीर्णः सर्वतश्चक्षु रनीशः शाश्वतस्स्थिरः ।
भूशयो भूषणो भूति र्विशोकः शोकनाशनः (632) ॥ ८० ॥

अर्चिष्मा नर्चितः कुंभो विशुद्धात्मा विशोधनः ।
अनिरुद्धो ऽप्रतिरथः प्रद्युम्नो ऽमितविक्रमः (641) ॥ ८१ ॥
कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः (650) ॥ ८२ ॥
कामदेवः कामपालः कामी कांतः कृतागमः ।
अनिर्देश्यवपु विष्णु र्विरो ऽनंतो धनंजयः (660) ॥ ८३ ॥
ब्रह्मण्यो ब्रह्मकृ द्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मवि द्ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः (670) ॥ ८४ ॥
महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतु र्महायज्वा महायज्ञो महाहविः (678) ॥ ८५ ॥
स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्ति रनामयः (689) ॥ ८६ ॥
मनोजव स्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसु र्वसुमना हविः (698) ॥ ८७ ॥
सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः (707) ॥ ८८ ॥
भूतावासो वासुदेवः सर्वासुनिलयो ऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरो ऽथापराजितः (716) ॥ ८९ ॥
विश्वमूर्ति ऽर्महामूर्ति र्दीप्तमूर्ति रमूर्तिमान् ।
अनेकमूर्ति रव्यक्तः शतमूर्तिः शताननः (724) ॥ ९० ॥
एको नैकः सवः कः किं यत् तत् पदमनुत्तमम् ।
लोकबंधु र्लोकनाथो माधवो भक्तवत्सलः (736) ॥ ९१ ॥
सुवर्णवर्णो हेमांगो वरांग श्चंदनांगदी ।
वीरहा विषमः शून्यो घृताशी रचल श्चलः (746) ॥ ९२ ॥
अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः (756) ॥ ९३ ॥

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो ऽव्यग्रो नैकशृंगो गदाग्रजः (764) ॥ ९४ ॥
चतुर्मूर्ति श्चतुर्बाहु श्चतुर्व्यूह श्चतुर्गतिः ।
चतुरात्मा चतुर्भाव श्चतुर्वेदवि देकपात् (772) ॥ ९५ ॥
समावर्तो ऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा (781) ॥ ९६ ॥
शुभांगो लोकसारंगः सुतंतु स्तंतुवर्धनः ।
इंद्रकर्मा महाकर्मा कृतकर्मा कृतागमः (789) ॥ ९७ ॥
उद्भवः सुंदरः सुंदो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृंगी जयंतः सर्वविज्जयी (799) ॥ ९८ ॥
सुवर्णबिंदु रक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महाविधिः (806) ॥ ९९ ॥
कुमुदः कुंदरः कुंदः पर्जन्यः पवनो ऽनिलः ।
अमृतांशो ऽमृतवपुः सर्वज्ञः सर्वतोमुखः (816) ॥ १०० ॥
सुलभः सुव्रतः सिद्धः शत्रुजि च्छत्रुतापनः ।
न्यग्रोधो दुंबरो ऽश्वत्थ श्चाणूरांध्रनिषूदनः (825) ॥ १०१ ॥
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्ति रनघो ऽचिंत्यो भयकृ द्भयनाशनः (834) ॥ १०२ ॥
अणु र्बृहत् कृशः स्थूलो गुणभृ न्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः (846) ॥ १०३ ॥
भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रवणः क्षामः सुपर्णो वायुवाहनः (856) ॥ १०४ ॥
धनुर्धरो धनुर्वेदो दंडो दमयिता दमः ।
अपराजितः सर्वसहो नियंता नियमो यमः (866) ॥ १०५ ॥
सत्ववान् सात्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्हो ऽर्हः प्रियकृत् प्रीतिवर्धनः (875) ॥ १०६

विहायसगति ज्योंतिः सुरुचि र्हुतभु ग्विभुः ।
रवि र्विरोचनः सूर्यः सविता रविलोचनः (885) ॥ १०७ ॥
अनंतो हुतभु ग्भोक्ता सुखदो नैकदो ऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठान मद्भुतः (895) ॥ १०८ ॥
सनात् सनातनतमः कपिलः कपि रव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः (905) ॥
अरौद्रः कुंडली चक्री विक्र म्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः (914) ॥ ११० ॥
अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः (922) ॥ १११ ॥
उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः संतो जीवनः पर्यवस्थितः (931) ॥ ११२ ॥
अनंतरूपो ऽनंतश्री र्जितमन्यु र्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः (940) ॥ ११३ ॥
अनादि र्भूर्भुवो लक्ष्मीः सुवीरो रुचिरांगदः ।
जननो जनजन्मादि र्भीमो भीमपराक्रमः (949) ॥ ११४ ॥
आधारनिलयो धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः (958) ॥ ११५ ॥
प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः ।
तत्त्वं तत्त्ववि देकात्मा जन्ममृत्युजरातिगः (966) ॥ ११६ ॥
भूर्भुवस्स्वस्तरु स्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपति र्यज्वा यज्ञांगो यज्ञवाहनः (975) ॥ ११७ ॥
यज्ञभृ द्यज्ञकृ द्यज्ञी यज्ञभु ग्यज्ञसाधनः ।
यज्ञांतकृ द्यज्ञगुह्य मन्न मन्नाद एव च (984) ॥ ११८ ॥
आत्मयोनिः स्वयंजातो वैखानः समगायनः ।
देवकीनंदनः स्रष्टा क्षितीशः पापनाशनः (992) ॥ ११९ ॥

शंखभृ नंदकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथांगपाणि रक्षोभ्यः सर्वप्रहरणायुधः (1000) ॥

सर्वप्रहरणायुधोन्नम इति ॥ १२० ॥

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १२१ ॥
य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किंचित्सोऽमुत्रेह च मानवः ॥ १२२ ॥
वेदांतगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥ १२३ ॥
धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥ १२४ ॥
भक्तिमान्यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥ १२५ ॥
यशः प्राप्नोति विपुलं याति प्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ १२६ ॥
न भयं क्वचिदाप्नोति वीर्यं तेजश्च विंदति ।
भवत्यरोगो द्युतिमान्बलरूपगुणान्वितः ॥ १२७ ॥
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बंधनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ १२८ ॥
दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ १२९ ॥
वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १३० ॥
न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ १३१ ॥

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षांतिश्रीधृतिस्मृतिकीर्तिभिः ॥ १३२ ॥
न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवंति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३३ ॥
द्यौः सचंद्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १३४ ॥
ससुरासुरगंधर्वं सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १३५ ॥
इंद्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १३६ ॥
सर्वागमानामाचारः प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥ १३७ ॥
ऋषयः पितरो देवा महाभूतानि धातवः ।
जंगमाजंगमं चेदं जगन्नारायणोद्भवम् ॥ १३८ ॥
योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादिकर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥ १३९ ॥
एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीन् लोकान्व्याप्य भूतात्मा भुंक्ते विश्वभुगव्ययः ॥ १४० ॥
इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ १४१ ॥
विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजंति ये पुष्कराक्षं न ते यांति पराभवम् ॥ १४२ ॥

इति श्रीमहाभारते आनुशासनिके भीष्मयुधिष्ठिरसंवादे विष्णोर्दिव्यसहस्रनामस्तोत्रं नाम एकोनपंचाशदधिकशततमोऽध्यायः ॥

॥ श्रीरस्तु ॥

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